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THE

RAGGED SCHOOL UNION

Magazine.

JANUARY, 1853.

Papers, Original and Selected.

THE PAST AND THE FUTURE OF RAGGED SCHOOLS.

In entering on the labours of another year, we invite the friends of Ragged Schools to join with us in devout thanksgivings to Him who has crowned our toils with such encouraging success. It is never to be forgotten, that by the systematic operation of these institutions, a shaft has been sunk into a lower depth of society than was ever reached before. What the Daily School and Sunday School did not, and perhaps could not have accomplished, has now by the Ragged School begun to be performed. The children of misery and crime, of both sexes, who had hitherto been treated as hopeless outcasts, have been made the subjects of a new and bold experiment, such as only a divinely imparted faith could have inspired. The "set time for favour had come," the leaders, and the troops needed for the crisis started forth armed for the holy war, and many trophies have already been brought to the Saviour's feet. There has been the auspicious union of courageous resolution, of wise counsels, and prayerful perseverance; and as the result, not merely in the Metropolis, but all over the empire, crime has been prevented as well as diminished, industrious habits have been formed, the seared conscience has been made tender, the hard heart has been softened. The ragged boy and girl have grown up at home, or gone forth to distant lands, with minds well informed, and with worldly prosperity awaiting them. Above all, through the Divine blessing on the teaching of the truth as it is in Jesus, we have reason to believe that Christian principle has been implanted, and many souls have been made rich for eternity. The lecture lately delivered on "The Rise, Progress, and Results of Ragged Schools," by John Macgregor, Esq., A.M.,* embodies a series of authentic facts, which amply justify us

* This pamphlet is published by Sampson Low and Co., Ludgate Hill, price sixpence, and is the most complete summary of the Ragged School movement that has yet been printed.

in expressing so warmly our gratitude to God for the signal blessing with which He has crowned the Ragged School system. We humbly trust that our "Ragged School Union Magazine" has helped to bind more closely together friends and fellow-labourers in the one great cause, and that by recording the results of the working of schools in different localities, it has conduced to the general improvement and advancement of the system.

It is gratifying to be able to state, that the circulation of this Magazine, and of "Our Children's Magazine," amounts to above 5,000 each, or about 11,000 in all. The circulation of both, however, needs to be greatly extended, and we earnestly invite our friends each to procure such additional support *as shall at once double the number of subscribers.* We submit that this is of easy accomplishment, and that it would powerfully help forward the good cause. If the public mind is not constantly stimulated by facts and arguments bearing on the subject, the danger of standing still, or rather of going back, will become imminent. Ragged Schools have *not* "reached their zenith." "The successes of the past," (as was observed in our April number for 1851) "are not to be mistaken for a complete victory;" and as Lord Shaftesbury some time ago remarked, "the novelty of these institutions having passed away, the public sympathy, which perpetually requires something new, begins to decline also." The more widely, therefore, intelligence is diffused of the working of the system, the more largely will new friends rally round the standard, and fresh fountains of practical sympathy for the perishing ragged child be opened up. We believe that the greater number of old friends having counted the cost will remain steady, but we need their numbers to be increased a thousandfold.

In our records of the work of Ragged Schools for the past year we have published articles on the various *causes* of crime, as well as on some of the *remedies* by which the evil is to be obviated. These topics, together with the detailed "History, Locality, and Results" of particular schools, shall continue to receive our special attention. The difficulties in the way of sending out juvenile emigrants to Australia have increased in consequence of the large amount for passage money now demanded as compared with former years. We have been only able to send out thirty-four during the past year. The information which we receive from time to time as to the condition and conduct of those who have emigrated, is of a most satisfactory nature. The following letters, lately received, will be perused with great satisfaction:—

"*Melbourne, March 4th*, 1852.

"Dear Father and Mother,—I said in my last letter that I intended going to the diggings, and, accordingly, when we were paid off, we started, with my blanket, rug, and what I stood upright in. I had about £5 in my pockets. We left town on a Tuesday and arrived at the diggings on the Saturday: there was myself and six others in the party—it is considered rather a large one. On the Monday we bought two shovels, two picks, and two tin dishes, and went as near as possible to where others were getting gold. We commenced sinking, and by Wednesday was in possession of gold. At the end of the week we had 30 ounces. We only went about five feet down when we came to a rock, and in what we call the dips, or crevices, we found the gold. We picked some pieces out with our knives, and took a cart-load of earth from between the rocks to wash, and procured the rest. Our next hole was seventeen feet, out of which we did not get anything. We left that and commenced another as deep, but with the same misfortune. We still continued sinking, and at the end of eight weeks we came to town with 50 ounces of gold per man, and a horse

and dray, for which we had given 13 ounces out of our first hole. This we had clear of all expenses. The process of digging is to dig until you come either to rock or slate. If there is any gold in the hole you will see it in working. If any is seen, the earth in which it is seen in is carted to the water, which was three miles off. It is then put in tubs and cut up with a spade and plenty of water until it is reduced to nothing but stones, sand, and the gold, which sinks to the bottom of the tubs. This we call puddling. It is then put through the cradle, by which all the stones and sand is separated from the gold. We have turned as much as 4lbs. weight in one day. Dear Father, you may expect by the barque "Benjamin Heap," a small parcel of gold, you will get it in its pure state. I am told it is worth near £4 per ounce at home, here we can only get £3, it has been as low as £2. 14*s*. I intend going again in about four weeks. I am likely to be up the whole of the winter. It is about eighty miles from Melbourne. I can assure you it is a very profitable employment, labouring men are getting 10*s*. a day and plenty of work. The weight of gold I shall send you will be 2lbs. or 24 ounces. Will you ask my friend, Mr. Short, to please to accept of the nuggett I will send him as a specimen? It is at the top of the box, the largest piece in it. You will of course send me an answer to this as soon as possible. All the expenses of the gold is paid.

"I remain, your dutiful and affectionate Son,
"JAMES M———."

This youth was sent out from the Union Mews Schools. It is due to him to say, that in copying the letter, the only alteration made is to put capital letters at the commencement of the sentences. Mr. Short was the Superintendent of the Ragged School, Union Mews.

The following letter is from a lad who had been a scholar in the Wapping School, and left England in the "Duke of Portland," for Port Philip, in October, 1850. Nothing had been heard of him until last month, when his former teacher received a letter, from which the following is an extract:—

"*Melbourne, 20th August*, 1852.

"RESPECTED SIR,—I hope you will pardon the liberty I have taken in troubling you with this letter. It is from the young man who, in your goodness, you was the means of sending out to this colony. My name is Patrick Maloney, for whom you got a passage in the ship "Duke of Portland," to Port Philip, and for which I shall feel ever grateful to you for your goodness to me. This is to inform you that I have been to the gold diggings here, and have been a little successful, and I am now sending my mother a little money, which will be of service to her and her family. I intend it for my mother, after paying any expenses which may be incurred on your part, respected sir. In receiving this, you will be pleased to see that, in case of my mother's death, you will give the proceeds to my sister Betsy, and that she will look after my little brother John, and see that he is taken care of, as I hope before long to have him with me.

"Respected sir, you will think me very ungrateful in not writing to you before this. The reason is, being up the country, and no means of getting a letter forwarded. Were it not for this reason, respected sir, I would have written to you before, and I hope you will pardon me for my negligence.

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"Dear sir, be so good as to remember me to Mr. Gray, [the Missionary,] and I hope he is quite well. I now, sir, finish this letter with my sincere wish and prayer for you and family, and every happiness. From your obliged and humble servant,
"PATRICK MALONEY."

The "little money" which the lad of sixteen years of age sends to his poor mother is no less than £50! There is reason to hope that the "good seed" has not fallen, in his case, into entirely barren ground; for not only do we find in the letter above quoted the promise of his prayers for his teacher, but, in a letter to his mother, which the teacher saw, he reverently ascribes his success to God's good providence. These

traits, added to the particular and affectionate solicitude he evinces for his mother, little brother, and sister, lead us to indulge the belief that in one other instance the liberality of those who found a free passage for a destitute boy to Australia has not been misplaced. He has been enabled by their means to earn for himself an honest livelihood, besides ministering to the necessities of his relatives at home. It should be added that Maloney made £300 at the diggings at his first visit, and when he wrote was about to set off on another.

The writer of the next letter was a young woman who was selected from John Street School, Mint. When in this country she obtained her living by selling stay-laces, etc., in company with her widowed mother, in the streets of London.

"*July 21st*, 1852.

"My dear Mother,—This comes with my kind love to you, hoping you are well, as it leaves me at present. Dear mother, I have enclosed you a small sum of money, hoping that it will be received by you, dear mother, though so far away. I do not forget you, and at some further period I hope and trust I may enjoy the pleasure of your society. The sum enclosed is £12. When you receive this letter, write and let me know. I hope you and my sister are well and happy. I myself am very well, so believe me to remain,

"Your ever dutiful and affectionate Daughter,
"Margaret Mack."

In a former letter received from her this girl enclosed for her mother's use £5. Such facts need no comment; they are complete in themselves.

We would urge on professing Christians with affectionate earnestness the duty of devoting themselves to the work of *voluntary teaching* in our Ragged Schools. While we entreat those already in the field "*not* to be weary in well doing," we invite others who have time on their hands, and the love of Christ and of souls in their hearts, at once to *increase the staff* of voluntary teachers.*

A vast field of labour is as yet uncultivated, and there are multitudes of the young for whose souls no man cares. Young Christian! if yours is the freshness and fervour of "first love," oh! cherish and perpetuate it by doing good. Well and beautifully has it been said, that "there is no surer destroyer of youth—of youth's privileges, and powers, and delights, than yielding the spirit to the empire of selfishness. Faith in good is its own reward. *To believe good and to do good truly and trustfully is the healthiest of humanity's conditions.* To promote the happiness of others is the way to insure an enduring spring of existence."†

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* "If teachers become tied to their respective schools by a bond of interest and hope, it may be truly said that the scholars too are often greatly attached to these homes of their childhood, and are sometimes led to show their gratitude by their own efforts to sustain them. An instance had occurred of this to which I cannot help adverting.

"A gentleman, whilst his boots were being blacked in the streets, asked the industrious Shoe-black from what school he came? The boy mentioned one in the east of London, and added that he hoped the gentleman would visit it, '*because the school was in want of voluntary teachers.*'

"Interested, no doubt, by this unusual request, the gentleman went to the school—saw and loved the work. Yes, my Christian friends, and what is more, engaged himself personally about it, and is now not only a valued teacher in that school, but a subscriber to the Shoe-black Society."—*Lecture by J. Macgregor, Esq.*

† Mrs. Cowden Clarke

And let none be found guilty of *despising the poor*. For "*though poor, ragged, and degraded, the outcast is thy brother still—why shun and despise him?* In years past such an one might have been saved; yet you refused to counsel him. It is a solemn reflection, 'I might have saved a soul from vice and infamy, yet I refused.' Ye who have been remiss in duty, who have not cared when a brother erred and perished, awaken to new life and be not slack in the performance of duty. *It is not too late—scores may yet be saved by your judicious efforts, by your counsels, your tears, your affectionate hearts, and open hands. A kiss is better than a blow.* KINDLINESS IS A MORAL LEVER, JUDICIOUSLY USED, WHICH WILL MOVE THE WORLD AND RAISE IT TO LIFE, LIGHT, AND JOY." *

In conclusion, let us remind our readers that we have to encounter bitter opposition in this work of faith and labour of love from Popery. Nothing, therefore, but the Gospel of Jesus Christ as held in common by Evangelical Protestants, and plied with earnestness and prayer, can insure to us continued triumphs. Satan always has his counterfeits of the good and the true, and the very popularity of the Ragged School movement has in more regions than one led Latitudinarianism to unite with Romanism in counteracting our efforts. The history of "the Original Ragged School" in Edinburgh, (where Dr. Guthrie and other true-hearted Protestants were compelled to fight the battle of religion as opposed to *secular* and *popish* education, and where the priests found willing aid from the false liberalism of the day in seeking to exclude the Bible from Ragged Schools,) is full of painful interest and suggestive of important lessons. Popery, Tractarianism, and Infidelity, cherish a common abhorrence of that Evangelism which all true Christians must ever regard as the very life-blood of the Ragged School system. In Edinburgh, Dublin, London, and elsewhere, Roman Catholic Ragged Schools have been instituted, although with only partial success. Let the attempts thus made to poison and destroy the souls of the little ones, but serve to rouse us all to greater devotedness than ever in the prosecution of the work to which our Master calls us. Aiming at nothing less than the salvation of the children, and their "being born again not of corruptible seed but of incorruptible by the Word of God, which liveth and abideth for ever," the coming year will bear fresh testimony to the power of that blessed Book, "the entrance of which giveth light." The children of the Romish parents will in answer to believing prayer be "brought out of darkness into marvellous light." They "shall know the truth, and the truth shall make them free."

Would to God that these opening observations might be made the means of arousing fresh zeal, liberality, and prayer, through a wide circle! Sure we are that the work is one specially calling for self-sacrifice and self-denial. But what are these when viewed in the light of the life and death of Him who "pleased not Himself?" Nay, what are these compared to the blessed discovery sometimes vouchsafed even in this world to the faithful labourer of having saved a soul from death and hidden a multitude of sins? What are these compared to the harmonizing, ennobling, purifying influence on the heart and life which is the direct result of exercising the benevolent affections, and of seeking

* *American Christian Advocate.*

to apprehend the criminal not with the hand of justice but of love? Our "heart's desire and prayer to God" on the opening of a new year is, that such happiness may be increasingly sought and found by all our friends. And then shall they know in their own experience that it is no dream of the fancy, but a sublime and glorious reality, of which the Christian poet sings:—

"There are in this low stunning tide
Of human care and crimes,
With whom the melodies abide
Of the eternal chimes;
Who carry music in their hearts
Through dusky lane and wrangling marts,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat."

PRODUCERS OF CRIME AND MISERY.

BY ALEXANDER THOMPSON, ESQ., OF BANCHORY.*

No. I.—INTEMPERANCE.

THE work we have to accomplish may, in general terms, be defined as the solution of the problem, "How are we effectually and permanently to diminish for the future the numbers of our juvenile criminal population?" and it will be found to be twofold—some things to be *undone*, and others to be *done*.

What we have to *undo* is whatever has a tendency to create or encourage offences; and unhappily not a few of our social arrangements and habits are of such a character, that they may be fairly and justly described as most efficacious means of producing and fostering dangerous classes in the community. While such laws or habits are maintained and cherished, we must expect to reap more or less of their natural fruits, whatever counteracting agencies may be kept in operation; and the work can never, while they exist, be satisfactorily accomplished, because, just as the curative or preventive measures take effect on the one hand, so will the producing causes go on to supply a fresh population of juvenile offenders on the other.

What we have to *do* is to devise and carry on such measures as shall take possession of all juveniles who may be placed in such circumstances as to be evidently preparing for a life of crime, or who may have already entered upon it, and keep hold of them until they have been trained up in the knowledge of the right way, and fairly started in a course of well-doing.

That this is practicable, not even very difficult, is the great object of these pages to demonstrate, and the proof will not proceed upon the mere assertion of abstract principles, but upon *practical experience*, acquired first in one town, and gradually confirmed in others, and so simple as to be applicable to every place where neglected juveniles exist.

One word of caution may be requisite. The supporters of Industrial Feeding Schools, though perfectly confident in their efficiency for their proper ends, have no sympathy with those who hold the *perfectibility of human nature*.

Human nature is in itself corrupt and sinful, and no work of man can change it. While the present state of probation continues, sin (or crime) must exist; but the great mission which God has given to those of his creatures who love him and desire his glory, is to reduce the number of offenders against his laws; and, by his blessing on their endeavours, He enables them to a large extent to succeed. And this is precisely the object which the

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* In substance the same as the evidence given by him before the Select Committee of the House of Commons on Juvenile Delinquency. See "Social Evils," Nisbet & Co.

present movement on behalf of our outcast juveniles is intended and fitted to attain. This much their supporters are confident they can do, and to ask or expect more from them is to demand impossibilities; it is to expect them to produce a state of things which cannot be "until the times of restitution of all things." What they *can* do presents a field of labour extensive enough, and results attractive enough, to call to the work the best energies, not only of Christian men, but of mere philanthropists and political economists.

No one will deny the existence amongst us of a very dangerous class of society—under no willing and systematic obedience to any law, human or Divine—denying, or acting as if they denied, the rights of private property—considering the possessions of their neighbours as only a store from which they may help themselves at their pleasure.

Those who have paid any attention to the progress of society are well aware that these classes have of late years increased far beyond the proportion which they ought to have attained in comparison with the number of the rest of our population.

At the same time, in judging of our social condition, it must always be kept in view that this is pre-eminently the age of active benevolence. There probably never was a country or a period in the world's history where so great an amount of active Christian energy was brought to bear upon our fellow-creatures, as in our own land, and at the present moment.

If these apparently contradictory statements be equally true, then it must follow that there are causes kept in constant operation which render the active exertions of many most valuable institutions very nearly nugatory; which, at all events, restrict their success to the occasional cases of good; and which force them to find, at the close of each year's exertion, that they have to cope with greater and more formidable evils than those they had encountered at its commencement.

To enter fully into these sources of evil would require much time and space; but the means of needful information are easily accessible to those who are desirous of following out any or all of the various branches of evil influence.

For the present purpose it is enough briefly to point them out.

1. There need be no hesitation in denouncing *Intemperance* as the monster evil of our day—*the great producer of crime and misery.*

Statistical returns show that the amount of money expended in intoxicating drinks of one kind or another, in Great Britain, is betwixt fifty and sixty millions of pounds sterling per annum—a sum fully equal to the whole national revenues.

Now, such an enormous expenditure on any one object must produce a noticeable effect upon our social condition. Were such a sum annually expended on the reclaiming of waste land, and the improvement of what is but partially cultivated, and the erection of comfortable dwellings, in a few years our whole island would be a garden of beauty and fertility.

Were the same sum applied to higher and holier objects—to the Christianising and elevating of the dangerous masses of the community; then here too, we might look with confidence, in God's blessing on such an enterprise, to see ere long our waste and howling moral wildernesses "rejoicing and blossoming like the rose."

But what are the results produced?

The physicians of our lunatic asylums tell us that intemperance is the cause of a large proportion of the cases of insanity.

The medical officers of our infirmaries and dispensaries tell us that many diseases are caused, and more are made fatal, by habits of intemperance.

The masters of our poorhouses tell us that they can trace the pauperism of most of their inmates to their own intemperance, or to that of their parents.

The governors and chaplains of our prisons tell us that most of the crime in our jails is directly or indirectly caused by strong drink.

Thus, in Preston prison, Mr. Clay reports as follows:—

In 1846, out of	1,105	cases, drink caused		453
1847, „	1,144	„		425
1848, „	1,471	„		408
1849, „	2,105	„		752

And of this last year he adds, "If the offences to which habitual drinking has ultimately led could be ascertained, I believe we should find that four-fifths of the recorded offences have sprung from it."—*Report*, p. 67.

In the Aberdeen prison, a return was made quarterly in 1848, by the chaplain, as to the prompting cause of the crimes of the prisoners under his care. And here is the result:—

31st March, out of	135	cases, drink caused		75
30th June, „	191	„		128
30th Sept., „	146	„		102
16th Nov., „	96	„		62

What, then, are the social results to us of this vast expenditure? *Lunacy—disease—premature death—pauperism—crime.*

But does no good arise from the use of intoxicating liquors? The financier at once and exultingly points to the large amount of revenue which it yields to the state, and he regards it with peculiar complacency as being, on the whole, paid willingly and without a grumble. He tells us truly, that no man is obliged to drink, and that, if he does so, then let the public have the benefit of laying a tax upon it, and enlarging, from this source, the public revenue.

There is a great fallacy in this reasoning. It is an unconscious, perhaps, but not less real, deluding of the public into the belief that they really profit financially by the consumption of strong drink. What does it profit the public to receive £5 with one hand, if obliged to spend £10 with the other, in vain and fruitless attempts to cure the evils produced in order to put the £5 into the public purse? This is a tolerably correct statement of how the balance really stands. The expenditure incurred in trying to remedy the consequences of intemperance is probably more than double the whole taxes levied from it.

The willingness to pay a tax is not a sure proof of its being advantageous to the public. Were the Chancellor of the Exchequer to open a new branch of the licensing system, and sell *licenses* to steal or to receive stolen goods with impunity, there can be no doubt the applicants would be numerous, the produce of the duty considerable, and the payments most prompt and willing. But would the public profit? And yet the proposal is not really much more absurd in itself, nor more injurious to the public, than that of raising a public revenue by fostering, and to a certain extent legalising, habits of intoxication among the people.

The true cure for this is not directly within the power of Acts of Parliament, but is to be found in training up the rising generation with higher and better tastes than those for mere debasing sensual indulgences; and it is the work of the churches rather than of the legislature. But much may be done to abate the evil by reducing the number of licensed public-houses, both in town and country, and by greatly raising the expense of strong drink.

Scotland affords a melancholy proof of the effect of cheapening spirits to a people.

In former years, Scotland probably was, and certainly did boast, ay, and still boasts, of being the most religious portion of the empire. It was formerly, at least in the lower classes, the most sober and temperate of the three kingdoms; but one single financial measure changed the whole aspect of the land. In 1825 the duty on whisky was greatly reduced; intemperance immediately began to increase; and, in the twenty-seven years which have since elapsed, the consumption has become nearly *five-fold* greater; crime, disease, and death, have increased in similar proportion; and the sober religious Scotland of other days is now *proved*, by its consumption of spirits, to be, with one exception, the most drunken nation in Europe.

Every endeavour to check this evil must be hailed with pleasure; and though the teetotal party seem to have committed the serious error of confounding *use* with *abuse*, still there is no denying that, in many places, their labours have been rewarded by signal success, and there are probably not a few persons whose only choice lies betwixt intemperance and total abstinence. None such ought to hesitate as to the path of duty and of safety.

Intemperance, then, is to our nation an enormous evil, and its effects are not confined to those who are now its unhappy victims.

Intemperate parents are great producers of juvenile delinquents. No drunkards can possibly train up their offspring in the way in which they ought to go, and nine-tenths of the poor miserable outcasts of our streets are their children.

If, then, the public wish to produce an unfailing supply of juvenile delinquents, let them encourage drunkenness and foster drunken habits—they need do no more—this alone will soon produce a lawless and godless nation.

THE NEW CRYSTAL PALACE & SABBATH DESECRATION.

THE proposed opening of the New Crystal Palace and Park at Sydenham on the Lord's-day, with the probable fearful extent of Sabbath breaking it would involve, was brought under the notice of the Committee of the Ragged School Union at their monthly meeting, November 10th. The proposition was considered far too important and serious to be then fairly dealt with. A special meeting was therefore convened on November 24th, when the subject was fully discussed, and a Memorial agreed upon to be presented to the Queen, praying her Majesty that any Charter which might be granted to the Company should not involve a national sanction of the violation of the Sabbath. It was also agreed that in order to give full effect to the Memorial, it should be signed by those Teachers of the Ragged Schools in London and the suburbs, as well as by those Members of the Committee of the Ragged School Union who concurred in its prayer. With a view to bring the subject fairly before the whole body of Teachers, and promote unity of action, a meeting of School Delegates was convened on December 1st, to which were invited two friends from each school. The Rt. Hon. The Earl of Shaftesbury presided. The Memorial was read and fully considered, and after a few verbal alterations, was adopted as follows:—

"TO HER MOST GRACIOUS MAJESTY, VICTORIA, QUEEN OF GREAT BRITAIN AND IRELAND, DEFENDER OF THE FAITH.

"MAY IT PLEASE YOUR MAJESTY,

"The Memorial of the undersigned being Members of the Committee of the Ragged School Union, and Teachers of Ragged Schools in and about London,

"Humbly showeth,

"That your Memorialists are engaged in Ragged Schools, in which upwards of twelve thousand children and young persons receive instruction, and are thus intimately acquainted with the habits and propensities of the poorest classes in the Metropolis.

"That your Memorialists are seriously impressed with the conviction that it is the duty of every Christian to keep the Sabbath-day holy, and that it is no less a duty than a privilege conferred by God on Man to be permitted to devote the whole of that day to the advancement of religion.

"That your Memorialists have heard with the utmost regret and alarm that it is proposed to advise your Majesty to grant a Royal Charter by which the Crystal Palace at Sydenham may be opened to the public on the Lord's-day, and large numbers of the people will thereby be induced to abandon their places of worship and of instruction to engage in scenes of dissipation under the temptation of amusement, and to violate the sanctity of the Christian Sabbath by a national and systematic desecration of the Day of Rest.

"That your Memorialists believe that by a recognition on the part of the British Government of this proposed infraction of the law of God there would be introduced a series of violations of the religious principles of the nation most likely to be extended gradually by means of the opening of other Institutions, until the setting aside of one command should lead to an authorized disobedience by the people of all the commands of Almighty God.

Your Memorialists therefore for these and other reasons earnestly pray that your Majesty will not grant your Royal Charter for the opening of the Crystal Palace or its grounds as a place of public resort on the Lord's-day.

"And your Memorialists will ever pray."

Preparations were at once commenced to give effect to the decision. Everything was ready for obtaining the signatures by the 3rd of December, on which day the following notice appeared in the *Times*:—

"THE NEW CRYSTAL PALACE.—We are requested to state that the decision of the Government on the application of the Directors of the Crystal Palace Company for a Charter has now been given. This decision had been postponed until the opinion of the law officers of the Crown had been ascertained as to the bearing of an old Act of George III.—prohibiting the opening of disorderly places, under the pretence of discussing religious and political questions, on Sundays—on the case of the Crystal Palace. This opinion has been given to the effect that the wording of the statute in question renders it illegal to open any portion of the Crystal Palace or park on Sundays, and consequently the Charter has been given with a clause providing that no such opening shall take place unless the Legislature shall think fit to sanction it."

To appeal to the Queen under these altered circumstances was evidently useless, and consequently the Memorial was not issued for signature. It is however feared by many that the Directors may apply to Parliament for "An Act of Incorporation," which would enable them to carry out their original design. The Committee of the Ragged School Union at their meeting held December 10th, agreed to hold themselves ready to take action on the subject, should such application be made, and they trust that if the painful necessity arises, they will have the hearty co-operation of their friends not only in London but throughout the kingdom.

LONDON COLONIAL TRAINING INSTITUTION,

WESTMINSTER.

ALTHOUGH the above Institution is not strictly a Ragged School, and does not therefore come into the list of the Ragged School Union Report, it may however fairly be regarded as an auxiliary to Ragged School efforts, and therefore deserves some notice in our Magazine.

The great object of Ragged Schools is to prevent crime by nipping it in the *bud*. The object of the Colonial Training Institution is to prevent the continuation and increase of crime by nipping it in the *flower* ere it comes into full bloom, and ere it scatters its noxious seeds around it. The object of the above Institution is the reformation of the adult male criminal. The object of Ragged Schools is to take erring youth when young, and endeavour to prevent them becoming criminals at all. We must confess that our sympathies are in favour of the latter; but that shall not hinder our giving a fair statement of the working of the Colonial Training Institution, and a detailed account of its results as far as we know them.

Let every reader mark what we are about to state, and ponder well what is here being done, and that mainly through the persevering benevolence, industry, and self-denial of one plain, unpretending, Christian man. Those "gentlemen of England" especially, "who live at home at ease"—who sit by snug fires and lie down on feather beds every night, and show pity for the poor outcast only in words, would do well to consider seriously the picture that is now to be drawn for their benefit and instruction.

"It is an affecting fact, that the criminal, Levi Harwood, who, in the spring

of last year was executed at Horsemonger Lane Jail for the Frimley murder, had before that deed of blood, and the robbery which led to it, applied again and again to this Institution. Had he been admitted, the probability is that instead of now being numbered with executed criminals, he would have been in the path of reformation and social restoration."

Let the reader pause for a moment and reflect on this melancholy fact. A poor outcast, tired of crime and criminals, is anxious to reform—no institution, that he knows of, is suited to him but that we now speak of. He begs admittance, and even offers to undergo a month's probation instead of a fortnight, (the usual term,) if they will admit him, so that he may escape from evil companions and temptations to crime. But the institution is full, and he cannot be taken in!

If this striking incident does not awaken interest, we hardly know what will. But this is not a solitary case. More than twelve months ago, about forty cases per week had to be rejected for want of room; and latterly the number has increased to seventy! During the past year, it is stated upwards of three thousand discharged criminals have applied for admission! What? three thousand young men anxious to leave off their evil ways! and a very small proportion of them allowed a chance to do so! And this too in only one locality of London—and this too in Christian England; and after all our boasted reformatory plans and philanthropic attempts to lessen crime, the fact is hardly credible. A favourite line of ours at school was, "*Homo sum, humani nihil a me alienum puto*"—*I am a man, nothing human can be indifferent to me.* Our legislators are men—but discharged criminals who, with all their vileness, are a part of erring humanity, seem as yet to have engaged few of their sympathies. With the exception of "Red Hill Reformatory Farm School," and one or two minor institutions of a similar kind, we know of no place in England for discharged criminals; but this we do know, that from one prison alone in London some six or seven young men and boys are discharged daily. Many of them having no friends to receive them, and nowhere to go except their old haunts, where they are almost compelled to steal in order to live, unless perchance there be room in the Colonial Training Institution, and they are induced by the jail chaplain or other friends to apply there.

It is quite true, that in consequence of the Conference at Birmingham, in November, 1851, Mr. Adderly obtained a Committee of the House of Commons upon this subject last session, which has been revived this parliament by Mr. Baines, and that something is likely to be done ere long in the way of reformatories for criminals, and also for youths on the verge of crime. But it is a sad disgrace to us as a Christian people, called upon in the Scriptures of truth to "deliver the poor and needy, and rid them out of the hand of the wicked," that we have so long neglected this important duty. All honour then be to the man who originated and now so industriously continues to carry on the Colonial Training Institution, of which we now proceed to give a detailed account.

A young man from the country was listening to a London preacher some years ago, who made an appeal for Ragged School teachers. This young man determined to devote himself to this work, which proved so attractive to him that he ultimately gave up his own trade, and devoted his whole time and energies to the work of instructing the most depraved of our fellow-creatures. This employment led him to visit the haunts of the poor, and to mark their filthy, miserable, and neglected condition—poor youths running heedlessly into the vortex of crime, or on the very verge of a prison especially engaged his sympathies; and finding many of these without a home, or food, or friend, he was induced to procure food and lodgings at his own expense for several, and afterwards to take a house for their accommodation.

This was the origin of the Colonial Training Institution, but it was several years ere it assumed its present importance, or located itself in Great Smith Street. Many a struggle for funds had to be gone through—many an

opponent to be smoothed down—many prejudices to be answered. But God smiled on the effort, and now we witness the

"Egg become an eagle—the thought become a thing."

The Psalmist says, "All men will praise thee when thou doest well to thyself," and all men, and all institutions in England are required to do well to themselves before they obtain popular notice.

"Until it was seen that the Colonial Training Institution was based on right principle, and that the founder was able to go through the task he had begun, many not only stood aloof, but raised various objections to it. Now that it ceases to be a theory or an experiment, and has become a fact—now that it exhibits results—sympathy flows in and co-operation is offered from almost every quarter."

This Institution is now conducted by a committee of gentlemen, among whom are three jail chaplains and five reverend gentlemen besides, with Lord Shaftesbury as the President, and Ernest Bunsen, Esq., as Honorary Secretary, and the original founder, Mr. Nash, as Governor.

The premises consist of workshops for carpenters, shoemakers, tailors, and printers; a large school-room (where meals are also given) and two large dormitories over it sufficient to sleep one hundred men. There are also a good kitchen and other conveniences, and several probation rooms for those who are candidates for admission. In one of these rooms every person is obliged (when admitted to the Institution) to live in solitude for fourteen days on bread and water only, and the Governor says that very few who evince their determination to reform by going through this trial fall away afterwards.

The Committee lately expended £600 on the premises to adapt them to their purpose, and now hold them at £83 annual rent on a lease of thirty-one years. The present number of inmates is about one hundred, to feed, clothe, and lodge whom it is reckoned about £13 per year each will be required, that will amount to £1,300; but in addition to this large sum, somewhere about £1,000 a year is required for Emigration purposes, for without some such encouragement as Emigration prizes, it is believed that the Institution would not succeed.

The daily routine is nearly as follows:—

6 to 8 A.M. . . .	Cleaning Dormitory stairs, yard, etc.
8 to 9	Reading Scriptures, prayer, and breakfast.
9 to half-past 10 .	Out-door exercise.
Half-past 10 to 1 .	Industrial training.
1 to 2	Dinner of soup or meat, and potatoes or bread.
2 to 5	Industrial training.
6 to 8	Secular instruction, reading, etc.
8 to 10	Singing, a lecture, Scripture reading, etc.

On Sunday all attend public worship twice.

A tailor teacher and a shoemaker teacher come daily; the former has 35 pupils, and the latter 25. The work is very creditable to the lads, and they are really very persevering, industrious, and orderly; they do little more, however, as yet than supply their own wants. The carpenters make emigrants' boxes, bedsteads, etc., and do all the carpenters' work required on the premises. The printers print the Annual Report, and often get orders for bills, cards, etc., from neighbouring tradesmen who are friendly to the Institution. When we lately visited the Institution several very pleasing facts were mentioned to us. The master printer stated that the quickness of the lads in printing surpasses anything he has witnessed elsewhere, and that although when in business for himself he was continually being robbed of type, yet now he never misses anything even of the most trifling value.

The Governor mentioned a very striking fact illustrative of the gratitude and self-denial of the inmates. A short time since it was agreed among themselves, that they should purchase the portrait of their noble friend the

President. A Meeting was called and a chairman appointed to consider (as they had no money, and no prospect of getting any) the best means to be adopted for the purchase of the same; and the following resolution was passed:—

"We, the undersigned, being inmates of the London Colonial Training Institution, do hereby freely and voluntarily agree to give up a certain portion of our daily allowance of food for the space of one month, commencing on the first day of April, 1852.

"And we further freely and voluntarily agree, that the amount of money which may be saved by our not taking such food as aforesaid, shall be laid out in the purchase of the Portrait of the RIGHT HON. THE EARL OF SHAFTESBURY, as a token of our gratitude for the kind support and interest his Lordship has taken in promoting and extending the benefits of the Institution.

"*Signed by all the Inmates.*"

In a report lately published, it is stated that during the past year 24 have emigrated to Australia, and 24 been provided with situations in England; 11 have enlisted for soldiers, and seven have been restored to their parents. These things surely are encouraging.

In a small book, price 1*s.* 6*d.*, by the Rev. Samuel Martin, lately published, entitled "A Place of Repentance," a very interesting account of the origin and progress of the Institution is given. It will repay every Christian to purchase and read this book. It may be had at Nisbet's, or at the Institution.

As an instance of the class of boys admitted, 90 cases are there given in detail, (some of which we may quote in a future number,) their former lives, and present position, etc.; and in the summary of these 90 cases it is stated

that	54	had been imprisoned	1	to	5	times.
	15	„ „	5	to	10	„
	9	„ „	10	to	20	„
	1	„ „			24	„
Again,	44	had led a dishonest life .	1	to	5	years.
	28	„ „ „	5	to	10	„
	7	„ „ „	10	to	20	„

As a striking fact, showing that mere schooling does not preserve from crime, it is stated that 73 out of the 90 cases *had attended school in youth.* As to the cause of their going astray, it is stated that 36 were led wrong by bad company, 31 by low theatres and concert-rooms, 10 by harsh treatment, and 10 by destitution; 60 out of 90 were under twenty years of age!

How delightful to hear it stated in the Report, that young men who had no fear of the police and could not be restrained by them are now ruled by the Governor with moral influence alone, and so successfully that he has never had any impertinence expressed to him. This, taken with the fact that their residence in the Institution is purely voluntary, and that there is no punishment beyond the stoppage of food, and the restriction of out-door exercise, shows to what extent moral influence succeeds. But we must draw this paper to a close, and we shall do so by transcribing a letter just received from one of the lads who emigrated three or four years ago—a pleasing instance of reformation, but not at all a solitary one. This lad was one of the first batch of Ragged School emigrants that left England; he had been a scholar in New Pye Street School when under the management of Mr. Nash:—

"*Burnett River, July 12th,* 1852.

"DEAR FATHER,—I have received your letter to-day, dated November 25th, 1851. I would have wrote to you before, but I thought my letters did not reach you. I am very glad to hear from you that you have established an Institution for the good of poor lads. I am very sorry for George Hill, that he is continuing in the way of the wicked. Tell him, when you see him, that I wish he would mend, and visit this country, it would be the means of making a man of him. I hope my grandfather and grandmother Shearing, and Mrs. Hill, have gone to a better world. I wish you would try to get my little sister Anna out of the workhouse. I will try, by the time I write to you again, to aid you in sending her to this country or Port Philip. I am

struggling hard to get this farm, to call after the Earl of Shaftesbury, but it will take me a few years longer to obtain it. As my flock consists of wethers instead of rams, I cannot oblige good Councillor Payne, but I will christen my wethers instead after all those that I love. I am very glad you have so many inmates in your Institution. I have left Messrs. David, Archers, & Co., and gone to a place much better, and more wages. You mentioned about a missionary; there is one in the district, a German Missionary, but I have never seen him, but I pass my time away very well with my Bible. William Swaine is at a place in this district at Mr. Living's Cockatoo Creek. I have not seen him since we landed at Wide Bay. I am still shepherding, but the blacks are not bad in this part, so I have no occasion to carry fire-arms. I will be going to Sydney in about six months, so I will get my likeness drawn, and send them to you. I will get two, one in my Bush dress and one in my town dress. The fever and ague has been very bad in this part last summer; scarcely one escaped, but the Lord preserved me through it. There has been a great quantity of gold found all over the country, but none in this part of it. Give my best respects to Mrs. Nash, and to little Albert. Remember me to the Earl of Shaftesbury, and to Councillor Payne, and to Mr. Scarr, and to all the members of your Institution. Remember me to all the inmates of your asylum, and tell them I wish them well. Tell my cousins I am glad to hear they are doing well. Tell them when you see them next that I wish they would write to me and let me know where they live, and I will write to them. I am sorry my grandmother Hill is in the workhouse, but it is the reward of her bad habits; if she had been a sober woman it would never have happened her. I am saving all the money I can to purchase the farm with, but I dare not mention the amount at present. I should be very glad if you would come over to this country, as it is a place that any one can do well in, especially those that bring a little capital out with them. Sheep farming is a very profitable occupation. If I can raise money enough that is my aim; and I cannot say any more for the want of paper, as I do not mean to put it in an envelope. May God bless and protect you, is the sincere prayer of your affectionate son,

"*To Mr. Nash.*" "W. E. SHEARING."

Poetry.

THE RAGGED SCHOOL TEACHER'S ADDRESS TO THE NEW YEAR.

WELCOME, welcome, New Year's Day,
Old year's *deeds* have pass'd away;
New year's *duties* now begin,
New year's *triumphs* let us win;
Be our flags afresh unfurl'd,
For our warfare with the world;
Scripture's armoury affords,
Shields of faith, and two-edg'd swords;
If we wear and wield them well,
We shall prove invincible!

Welcome, welcome, New Year's Day,
Old year's *prospects* fade away;
New year's *beauties* strike the eye,
Sinking deep, and rising high:
Winter's chill will soon be gone,
Genial spring is hastening on;
Let us pray that we may gain,
Mental sunshine, moral rain;
Cease we not to till the ground,
'Til, in hearts and homes around,
"Lilies of the vale" we view;
And the "Rose of Sharon" too!

Welcome, welcome, New Year's Day,
Old year's *doubts* shall flee away;
New year's *hopes* shall spring to birth,
Born of heav'n, and blessing earth:
Let us toil, and let us strive,
Keep our works of faith alive,
Till our loving labours o'er,
To their rest our souls shall soar;
And our eyes in glory trace,
Thousands of the ragged race,
Who were once in tatter'd dress,
Wearing robes of righteousness;
And with angel bands enroll'd,
Singing to their harps of gold!

J. P.

Temple, 1st January, 1853.

Correspondence.

To the Editor of the Ragged School Union Magazine.

A DAY SPENT IN RAGGED SCHOOLS.

SIR,—It was early in the month of September last, that a visit to London enabled me to do, what I had long desired, devote a day to the inspection of some of the Ragged Schools, Refuges, and Lodging-houses now so happily instituted in our great Metropolis. Other friends were of the party, and some of those who are so usefully devoting their energies to this great and blessed work, kindly met or accompanied us. Our first visit was to the Schools, Infant and others, at Edward's Mews. These are very interesting, and the children answered their valuable teacher very well. We afterwards walked through some of the wretched haunts where they live, in Orchard Place, etc. As we looked upon them, we could only rejoice that some of the children were plucked as brands from the burning. We then visited other schools, etc., in Pye Street and Smith Street, and hastened on to the Thieves' Dormitory, Westminster. There, indeed, were our hearts rejoiced. Mr. Nash, the inestimable governor of this establishment, walked over it with us. We first went into the large room, where all the inmates, about one hundred, were comfortably seated at dinner. They were all men and boys—principally young—but some of riper age. Their countenances bore marks of sin and shame, though many looked chastened, and all respectful and sobered. We left the room, and visited the different workshops—a tailor's, a printer's, a carpenter's, a shoemaker's, where they are all employed at regular hours. We then went upstairs, and saw some poor fellows, looking rather sad, on probation. There were one or two in rooms by themselves, where they remain for a fortnight upon bread and water, without comforts, except that a Bible is permitted them. If they behave well and submissively for that time, they are then admitted into all the privileges of the institution. They had now done dinner, and we again entered the room to hear them sing before they dispersed. They all stood up, and most feelingly joined in the beautiful anthem, "I will arise, and go to my Father," etc. We were pleased to find, that on the Sunday they not only go twice to church, but have the privilege of a Bible Class, held by a kind gentleman, but attendance on this last is perfectly voluntary.

I thought I had never seen anything so interesting as this, and could see nothing equally so; but in the evening of the same day, we were again lifting up our hearts in grateful praise to Him, who came to bind up the broken-hearted, and proclaim liberty to the captives. Another cheering sight awaited us in a different part of our crowded city. At seven o'clock in the evening we went to the Field Lane School and Refuge. I did not know exactly what I was to see, and when I mounted a flight of stairs, and entered a large room well-lighted with gas, and filled with about one hundred and seventy men and boys of the lowest description, I drew back with astonishment, feeling

at the same time I had never before gazed upon a scene of such deep, deep interest. It exceeded all the sights I had ever before witnessed. All was in perfect order. Down the room were long tables, at which many were seated, learning to read, or write, and cipher. Down one side of the room were compartments, formed by movable partitions, in which were seated classes of men, reading to themselves, or to each other, books lent to them. Many of them were very ragged; some looked wretched; their cropped heads showed that they had been in prison, but there was nothing to offend. At the top of the large room were two classes of boys—one in a little gallery, learning tailoring—they were mending their clothes—the other, below, were learning shoemaking. At our request, they were allowed to stand up and sing a hymn, with the kind and excellent superintendent. He told us, in answer to our inquiries, that he had had some very cheering instances of good done. He discovered, at one time, that unknown to him, one youth had met some of his companions for united prayer. They afterwards emigrated, and he had received most encouraging letters from them. We wished we could have gone another evening, when we could have heard a Scripture lesson, but everything is done in order, and this was not the evening of the week for that. We afterwards visited the Dormitory, a noble room, with a gallery round it, and full below and above of little sleeping places, with coverlids provided for each, beautifully ventilated on Dr. Arnotts plan; plenty of water and washing-places, and two warm baths. We heard that these poor creatures, abroad in the day gathering a few pence, coming there of an evening to learn, had nowhere to sleep but the street, winter and summer, before this Dormitory was built. There is a small elevated room or watch-box, where is a clock and light, and where a man keeps guard through the night. After evening prayers, each inmate has a large penny roll given him, a huge basket of which we saw brought in while we were there. I could add much more in describing this most interesting and valuable establishment, but I should thus exceed the limits of a letter. We went afterwards to the Golden Lane Schools, where the dear children, boys and girls, pleased us greatly.

I would advise any who take an interest in Ragged Schools to avail themselves of the first opportunity to visit them. The kind ladies and gentlemen who devote themselves so generously, time and talents, to their superintendence, have great satisfaction in receiving visitors, as we can well testify.

One of my companions, who was before greatly interested in the cause, felt her zeal so increased by this day's visits, that she has been enabled in the short space since, by the blessing of God, to collect the sum of £30. I would say to all who love the Lord Jesus, who went about doing good, Go and do likewise. Give your prayers, your money, or your time, "Forasmuch as ye know that your labour is not in vain in the Lord."

* * * * * * *

[The above sum was collected at the rate of about £1 per day, a beautiful instance of the success of heart-work. Our friends encourage us to hope this will not be ephemeral, but will be repeated again and again.—ED.]

The Children's Gallery.

THE POOR HELPING THE DESTITUTE.

THE children in the two highest classes of the Coborn Charity School, Bow, sent a deputation, accompanied by their mistress, to witness the misery and wretchedness of the inmates of Field Lane Ragged School and Dormitory.

The tattered garments, the shoeless and stockingless feet, the shirtless bodies of so many of their fellow-creatures, moved their young hearts with pity and benevolence. All they heard, all they saw, all they had felt, they simply and truthfully reported to their young schoolfellows; upon which they all resolved that they would not only pity, but try to aid them from their limited pocket-money. To this end, on the 8th of March, a subscription of ½*d.* each per week was commenced, which, on the 7th of June, amounted to £1. 18*s.* 9½*d.*, to which they induced some

friends to add 14*s.*, making a sum of £2. 12*s.* 9½*d.* But the girls determined that their sympathy should go further, and having laid out the money in clothing materials, by their industry they made up 24 shirts, 30 shifts, 32 boys' pinafores, and 6 girls' ditto, in all 92 garments. A deputation was again selected from their number, and brought this very generous and useful present down to the school, and in the name of the teachers and children received through the superintendent their warm commendation and thanks.

May we not appeal to our young readers and say, "Do not spend your money foolishly—remember how the upper classes of Coborn Charity School saved their farthings and clothed some of their suffering fellow-creatures! and shall this not encourage you to do without that which you do not want, and save for those who really do? It ought."

S. T.

THE LITTLE BEGGARS.

Two beggars are at the door, Mamma,
  Two beggars are at the door;
A beggar boy and a beggar girl,—
And the wind is biting, at every whirl,
  Their feet all naked and sore.
O, hasten and bring them in, Mamma,
  O, hasten and bring them in;
And let them sit by this fire so warm,
For they have been out in the cold, cold storm,
  And their clothes are tattered and thin:
And tell them this is their home, Mamma,
  O, tell them this is their home;
And give them something to eat that's nice,
Of bread and butter a good large slice,
  And bid them no more to roam.
For isn't it all too bad, Mamma,
  O, isn't it all too bad,
That they must starve, or beg in the street,
No cloak to their backs, or shoes to their feet,
  While I am so finely clad?
It may be God sent them here, Mamma,
  It may be God sent them here,
And looks down from His home in the sky,
To watch them and see whether you and I
  Are kind to his children dear.
And will He not angry be, Mamma,
  And will He not angry be,
If we let them go in the storm so rough,
To perish with want, while more than enough
  For them and us have we?

THE RAGGED BOY WHO TAUGHT HIS KING.

James Amyot, who died in the sixteenth century, and whose translations of Plutarch rendered him so celebrated, was the son of a small haberdasher. He had committed a fault for which he deserved punishment, and which he well knew he would receive. To avoid this he quitted his home and the village. He was not long in feeling the consequences of his fault; sick, destitute of money, ragged and wretched, without friends to whom he could apply to in his distress, he was met in the plains of Beance by a traveller, who, feeling for his forlorn situation, took him up behind him to the hospital at Orleans. He was received there, and taken care of until his health was restored, after which they gave him a shilling, and sent him away, commending him to the care of Heaven. He begged his way to Paris, and being ignorant of any trade, he went into the service of some young students who were at college. On his mother learning his destitute condition, she sent him, once a week, by the boot of the coach, that went from Melim, a loaf of bread. As his appearance was rather prepossessing, a lady took a fancy to him, and sent him along with her own children to college. It was now that he found himself in a situation to indulge his learning; and so hard did he study, that he soon left his young friends far behind, and began to acquire some reputation. His studies being finished, he was engaged as tutor to the son of a gentleman of some consideration, and by a train of fortunate events, he became preceptor to the royal family of France; and Charles the Ninth, his pupil, promoted him, and he became the Bishop of St. Auxerre, and was Grand Almoner of France.

"HONOUR THY FATHER AND MOTHER, THAT IT MAY BE WELL WITH THEE."

In the Life of the Rev. Thomas Scott, an account is given of a female servant belonging to his congregation in London, who was taken ill, and of whom, with the assistance of kind friends, he took care for many years. She was thus saved from the workhouse, and made comfortable to the day of her death. And who was this servant girl? She was one who, in early life, spent all her wages as a servant in the support of her aged and distressed parents, who confidently believed that

God would raise her up friends whenever she might need them, and who gave herself, therefore, to the duties which her Bible had commanded.

WHAT IS TRUTH?

A DEAF and dumb boy was once asked "What is truth?" He replied by thrusting his finger forward in a straight line. He was then asked "What is falsehood?" when he made a zigzag with his finger.—"Let thine eyes look right on, and let thine eyelids look straight before thee." (Prov. iv. 25.) "As for such as turn aside to their own crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel." (Psalm cxxv. 5.)

THE TONGUE.

THERE are but ten precepts of the law of God, and two of them, so far as concerns the outward organ and bent of the sins there forbidden, are bestowed *on the tongue*, (one in the first table, and the other in the second,) as though it were ready to fly out both against God and man if not thus bridled.

WHO IS MY NEIGHBOUR?

THY neighbour?—It is he whom thou
Hast power to aid and bless,
Whose aching head or burning brow
Thy soothing hand may press.

Thy neighbour?—'Tis the fainting poor,
Whose eye with want is dim;
Whom hunger sends from door to door:
Go thou, and succour him.

Thy neighbour?—'Tis that weary man,
Whose years are at their brim,
Bent low with sickness, cares, and pain:
Go thou, and comfort him.

Thy neighbour?—'Tis the heart bereft
Of every earthly gem—
Widow and orphan, helpless left:
Go thou, and shelter them.

Thy neighbour?—Yonder toiling slave,
Fetter'd in thought and limb;
Whose hopes are all beyond the grave:
Go thou, and ransom him.

Whene'er thou meet'st a human form
Less favour'd than thine own,
Remember 'tis thy brother worm,
Thy brother or thy son.

Oh! pass not, pass not heedless by!—
Perhaps thou canst redeem
One breaking heart from misery;
Go, share thy lot with him.

THE COCOA NUT TREE.

THE blessings it confers are very great. Year after year, the islander reposes beneath its shade, both eating and drinking of its fruit; he thatches his hut with boughs, and weaves them into baskets, to carry his food; he cools himself with a fan platted from the young leaflets, and shields his head from the sun by a bonnet of the leaves; sometimes he clothes himself with the cloth-like substance, which wraps round the base of the stalks, whose elastic rods, strung with filberts, are used as a taper. The larger nuts, thinned and polished, furnish him with a beautiful goblet; the smaller ones, with bowls for his pipes; the dry husks kindle his fires; their fibres are twisted into fishing-lines and cords for his canoes; he heals his wounds with a balsam compounded from the juice of the nut; and with the oil extracted from its meat, embalms the bodies of the dead. The noble trunk sawn into posts, upholds his dwelling; converted into charcoal, it cooks his food; and, supported on blocks of stones, rails in his lands; he impels his canoe through the water with a paddle of the wood, and goes to battle with clubs and spears of the same hard material. The fruitfulness of the tree is remarkable—as long as it lives it bears, and without intermission. Two hundred nuts, besides innumerable white blossoms of others, may be seen upon it at one time; and though a whole year is required to bring any one of them to the germinating point, no two, perhaps, are at one time in precisely the same stage of growth.

THE KIND-HEARTED BAKER.

A BAKER, named Magard, who lived in Lyons, distributed daily a quantity of bread to the poor workmen, and those who were destitute, and *who could not bring themselves to solicit charity*. The worthy baker took as much trouble in discovering the dwellings and wants of his pensioners, as if he expected to benefit by their custom. He visited those abodes of poverty and wretchedness to carry consolation and succour to many an aching heart; and when the objects of his bounty expressed their gratitude for his favours, his usual reply was, "Away, my friends, with your thanks, I have more pleasure in giving than you can have in receiving!" Such was Magard. One night, as this good man was making his accustomed distribution, he observed from his back-shop a man, who, with an unsteady hand, seized two small loaves which lay on the

counter. The baker advanced, and the thief instantly took to flight. Magard pursued, at which the culprit redoubled his speed, and darting down an obscure alley, he entered an old house and ascended to the fifth story, where he opened a small door, the boards of which were cracked and broken, and carefully closed it after him. His pursuer, who had followed him so closely as to reach his dwelling almost as soon as himself, felt desirous to know something of the offender, and peeping through the openings of the door, saw a most miserable garret, scarcely fit for the retreat of the most miserable of the human race. He observed tears roll down the cheeks of the thief while he broke up the bread and gave it to four starving children, without reserving a morsel for himself. "Eat!" he exclaimed, "eat! As for me, I want no food; I shall die of grief, for I have committed a base and unworthy action. Alas! if you but knew—" Magard did not let him finish, and with one blow forced open the door, and said to the man, "Is it not a shame to allow these miserable creatures to die of hunger! What, take two paltry loaves, when I would willingly have given you what you required! I am sorry you have so little confidence in me, for I feel I merit yours. Listen to me: you must come every day to my shop for what bread you require." The grateful and astonished family, now relieved from terror and distress, fell on their knees before their benefactor, and loaded him with thanks and blessings. "Do you wish to distress me?" said the good man, "I have only given way to my feelings; but, on reflection, you need not come for the bread, I shall bring it myself."

"*Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal.*" PROVERBS xxx. 8, 9.

Notices of Meetings, etc.

LAMB AND FLAG, CLERKENWELL.

A VERY interesting Meeting of a social character was held on behalf of these schools on November 8th, in the National School Room, Amwell Street. The company was numerous, the room tastefully decorated, the viands plentiful, the singing cheerful, and the speeches practical; which resulted in the sum of £30 being added to the funds.

One meeting having been so pleasant and profitable, a second was held of a more business character, in the Ragged School Room, Lamb and Flag Court, on December 1st, when W. H. Bodkin, Esq., presided.

The Rev. Mr. Wild invoked the Divine blessing. A report of the school was read, and addresses delivered by J. Payne, Esq., Mr. Humphries, Rev. Mr. Wild, and Mr. Henson. The collection on this occasion amounted to £28.

We intend presenting our readers with detailed particulars of these valuable and interesting schools in an early number of our work.

CROWN SQUARE, WALWORTH.

ON December 2nd, the Fourth Yearly Meeting of this school was held. J. Payne, Esq., presided. The Report stated the average attendance of scholars for the year was 116, of whom 93 have availed themselves of the Savings' Bank belonging to the school. Efforts have been made, with success, to interest the parents in the teachers' labours. Several instances of the good working of the school were detailed.

The Rev. Mr. Howison observed, that it is a gratifying sign of the times in which we live that an increasing lively interest is now taken, both in the temporal and spiritual welfare of the lower classes. Formerly but very little sympathy was shown towards them. Now much is being done for them, accompanied with the blessing of God. The Ragged School work had been begun in the right place—among the lowest class—the neglected class. Children whose parents generally set the worst of examples—children huddled together, sleeping in close-packed apartments, where decency was not observed. How could this state of things be remedied?—would the prison or the hulks do it? No; but the Gospel could and would, and Gospel teaching was the principle of our Ragged Schools.

Mr. W. Locke spoke of the claims Ragged Schools had upon the Christian public for sympathy and support. In doing so he observed, the necessity for Ragged Schools was apparent, if we but looked at the numbers of ignorant ragged children to be seen in all large towns, but particularly London. These children are exposed to all kinds of evil influences, but especially those of Popish superstition, the penny gaffs, saloons, low lodging-houses, casual wards, and short imprisonments. He observed, it may be true that many of these children found in our schools belong to parents who could afford to pay for their education, but from drunkenness and utter carelessness they will not, and we cannot legally make them. Are we, then, to allow such children to grow up ignorant and vicious? Mr. Locke referred to the facts that the celebrated Bunyan, Newton, and Brown, were once poor needy boys, and may we not hope that by Ragged Schools and God's blessing many more such might be raised up from the lowest classes, who should become honourable and useful members of society? Addresses were also delivered by Rev. W. Leask, Mr. Anderson, and other gentlemen.

PHILIPS GARDENS, NEW ROAD.

THE Annual Meeting of this school was held in the Music Hall, Store Street, on Wednesday, December 8th. The Earl of Shaftesbury in the Chair.

The Report, which was read by the Secretary, alluded to the severe loss sustained in the removal of their most active and energetic founder and president, the late Rev. H. Hughes. His warm attachment for Ragged Schools and the poor, won for him a name which will never be forgotten. No common effort was necessary to resign themselves to the loss of *one* whom they had so great cause to respect and love. It was only as they are reminded of the wisdom of *Him* who is Head over all things to His Church, that they are able to contemplate the loss they have sustained, and at the same time to acquiesce in it with undoubting assurance "*that all is well.*"

The Report then proceeded to state, that the Day School had an attendance of 40 boys. The attendance at the Evening Classes on Wednesday and Friday was 63, chiefly adults. There were two Industrial Schools, at which 18 boys were taught shoemaking and tailoring. There was a Sunday Evening Service, and Religious Instruction was given after the Service. There was also a Provident Fund, a Lending Library, and a Dormitory, which proved valuable auxiliaries to the school. The amount collected in the year was £100, and the balance in hand was 17*s.* 9*d.* The great difficulty they had to contend with was that of finding employment for the children.

The Rev. J. W. Armstrong, Mr. S. Cave, the Rev. E. Auriol, Mr. Boyle, the Rev. Mr. Garbett, and J. Payne, Esq., addressed the meeting in support of the schools.

DEPTFORD RAGGED & INDUSTRIAL SCHOOL.

THE Annual Meeting of these schools was held at the Lecture Hall, Deptford, on Tuesday, December 14th. A numerous company of friends took tea together, after which the children were brought into the Hall, and having sung some appropriate hymns, the Rev. Mr. Timson delivered to them a very suitable and instructive address. The children were then dismissed to make room for the many who were occupying every possible standing room. By this time the Chairman, W. S. Chambers, Esq., Q.C., M.P., arrived, and opened the proceedings of the Public Meeting by a practical address.

The Report, which was read by the Secretary, stated that the school, which was commenced in the year 1844, in a small room in Flood Street, and which has been conducted in Duncan Yard for some time past, is now much inconvenienced in its operations for want of room. The Sunday Evening School is well attended, and many are refused admittance, there being no accommodation for them. The Week Evening School, which was commenced in November, 1847, continues to go on very satisfactorily and usefully—several of the children having become greatly improved in intellect and habits. In the Day Infant School there is frequently an attendance of as many as 80 children, who are selected from the most needy, and they have made considerable improvement in manners and advancement in Scriptural knowledge. The Provident Clothing Fund, and the Tailors' and Girls' Sewing Classes, are continued, and found to be very beneficial. Efforts are being made to obtain more roomy and healthy premises, and an appeal is being put forth to the neighbouring religious public for funds to enable the Committee to accomplish their object, but at present the success is small.

The Meeting was subsequently addressed by the Rev. Dr. Hewlett, the Revs. G. J. C. Duncan, J. Pulling, J. Russell, Mr. Alderman Wire, and W. Gover, Esq. The Rev. W. Lucy and other friends were present to support the object.

ROBERT STREET, NEW CUT.

THE Sixth Annual Meeting of these Schools was held on Wednesday, December 15th, in Hawkstone Hall, Waterloo Road.

Apsley Pellatt, Esq., M.P., presided, and having opened the proceedings of the evening by a lively and interesting speech, in which he addressed the children of the school who were present, the report was read by Mr. E. Evans, which stated, that the Committee, who were chiefly composed of working men, had, by a united effort, succeeded in clearing off the £26 debt, as shown in the balance sheet at the former meeting, and that there remained a small balance in the Treasurer's hands in favour of the school. The Committee expressed an earnest desire to be put in a position to add to their present operations a nightly shelter, to house such as are to be found sleeping in some cart or under a railway arch.

The operations now being carried on, consist of a Day School, the average attendance of boys being 125, and of girls 95. An Evening School, at which 22 boys and 12 girls attend. The Sunday Evening School, which is attended by lads of the worst description, is rendered somewhat inefficient through lack of teachers. There is also a Sewing Class for girls, at which they are instructed to make and mend their own clothes, which is found very beneficial.

The Report then described the children admitted, to belong to costermongers and transports chiefly; some motherless, others fatherless, some without either, and many whose mothers earn a scanty pittance by washing and charing, and who are obliged to leave their children unprotected during the day. In the school there is one Jew and several Roman Catholics, who are now very attentive.

The Meeting was subsequently addressed in a spirited, pointed, and practical manner, by the Revs. Messrs. Brown, Rector of Christchurch, W. Leask, J. Branch, J. F. Sparke, J. Keene, and Messrs. Mc'Crery, Townsend, A. Walker, and W. Ferry, of the Ragged School Union.

Papers, Original and Selected.

RAGGED SCHOOLS—

THEIR LOCALITY—OPERATIONS—CONDITION—AND RESULTS.

LAMB AND FLAG COURT, CLERKENWELL GREEN.

"The 'Lamb' betokens Christ the Lord,
The 'Cross' his sufferings' weight,
The 'Flag' the triumphs that record
His condescension great.
Yes, in our Ragged School we find
This bright heraldic sign,
To cheer the drooping teacher's mind,
And prove his work divine." J. P.

CLERKENWELL GREEN! How familiar the name! Who has not heard of it? Who does not know it? The "Stump Orator's" field of display—the Chartist rendezvous—the scene of electioneering excitement, and political agitation.

But Clerkenwell Green has more pleasing reminiscences than these. If we turn to the annals of the past, we find, some six hundred years ago, Clerkenwell a fair open country of hill and dale, agreeably diversified with bubbling springs, sparkling streams, and sheltering woods. On the north side of the "Green" stood the nunnery of St. Mary, on the south the priory of St. John, "while on every side but that towards the city, the inmates had the prospect of wooded hills, and uplands intermingled with vales of luxuriant verdure. Contiguous was the well-dressed, and, we will doubt not, the richly productive vineyard. And at unequal distances from their precincts towards the west, the ground fell into those romantic steeps and secluded dells amongst which the river took its course, and created, as it rushed through the numerous mills erected over it, the 'delightful' sounds which enkindled the descriptive enthusiasm of Fitzstephen,"* who, writing in 1196, speaks of the "open, pleasant meadow, the flowing rivulets, and the noise of the water-wheels" in the suburbs on the north side of the City wall.

Here too was, and still is, situated the "Clerk's Well," where, according to Stow, the parish clerks of London in old "were accustomed there yearly to assemble, and to play some large history of Holy Scripture."

Such was Clerkenwell Green in the past. And could some of those "clerkes" of old revisit their much-loved haunts on the bank of the "River of Wells," how changed would the scene appear!—for what is the present state of that once romantic district? A writer in the "Illustrated News," (May 22nd, 1847,) thus describes it: "Many of our readers are, no doubt, familiar with the densely-peopled, dirty, confused, huddled locality which stretches round the Middlesex Sessions

* Cromwell's "History of Clerkenwell."

House. Many of them have, we doubt not, been bewildered amid the dingy, swarming alleys, crowded with tattered, sodden-looking women, and hulking, unwashed men, clustering around the doors of low-browed public-houses, or seated by dingy, unwindowed shops, prosy with piles of dust, rickety rubbish, or reeking with the odour of coarse food, lumps of carrion-like looking meat simmering in greasy pans, and brown, crusty morsels of fish, still gluey with the oil in which they have been fried. In Clerkenwell there is grovelling, starving poverty. In Clerkenwell broods the darkness of utter ignorance. In its lanes and alleys the lowest debauch, the coarsest enjoyment, the most infuriate passions, the most unrestrained vice, roar and riot. It is the locality of dirt, and ignorance, and vice, the recesses whereof are known but to the disguised policeman, as he gropes his way up rickety staircases towards the tracked house-breaker's den, or the poor shabby-genteel City Missionary, as he kneels at midnight by the foul straw of some convulsed and dying outcast."

In the centre of this "locality of dirt, ignorance, and vice," and close to the "Clerke's Well" of old, Lamb Court is situated. At the time the above sketch was written, a stranger sometimes paused at its entrance, but never ventured through; even the police seldom went there alone. But now, though the inhabitants are much the same, the habitations quite as wretched, visitors no longer need to fear insult or violence, but invariably meet with civility and respect. By what has this change been wrought? The reformatory influence of a Ragged School.

The Lamb and Flag Ragged Schools have been established nearly seven years. Like many other similar institutions, its origin is traced to the eminent piety and active zeal of the City Missionary. The interest of the late Missionary of that district (Mr. Humphrey) was awakened on behalf of the hundreds of poor, naked, ignorant children with which these courts abounded. He often saw them taken, and tried by justice for the breach of laws of which they were ignorant, and which no one had ever taught them they were to respect; and he asked, Could nothing be done for those poor neglected little ones, who were thus perishing "for lack of knowledge?" Faith whispered, Try. He took a small ill-ventilated room in Lamb Court, and on the Sabbath-day collected together as many as it would contain, and there taught them the first principles of that truth, which to know aright "is life everlasting." His self-denying efforts having come to the knowledge of the Rector of the parish through his District Visitors, a Committee was formed for carrying on the work thus commenced. The lease of a house in Lamb Court, locally known as "Jack Ketch's Warren," from the fact of its having been a training-place for young thieves, was obtained, and altered, at a considerable cost, into a school-room, which was opened as a Sabbath School, with an attendance of about sixty children. Thus was the foundation of a good work laid, and in carrying it on, many difficulties, locally and otherwise, were to be surmounted. Amid much insult, and some personal violence, did the Teachers prosecute their labours, endeavouring to remove the prejudices of the people, and striving to disperse that gross darkness with which ignorance had enveloped the inhabitants of these courts. Nor did their patient labour lose its reward.

An interest in their welfare, and the voice of gentle kindness and compassion, were things almost unknown to the dwellers in these courts, and it was some little time before they could believe that the profession of friendliness made to them was sincere and disinterested. But this discovered, from foes they became friends, from hinderers, helpers of the work. Soon realizing the advantage of the school to their children, they solicited the Committee to open a Day School. For such a step, much as they desired it, they were not prepared, but tried the experiment of a Daily Paid School. It, however, failed, as many would not, and more could not, afford the small stipend of twopence weekly. Mr. Vanderkiste, the then Missionary of the district, warmly espoused the cause of the institution, and addressed a letter, which appeared in the "Record" newspaper, setting forth the condition of the neighbourhood, and strongly urging the claims it had upon the sympathy and liberality of the Christian public.* The appeal thus made was responded to; and from this, and other sources, funds were placed at the disposal of the Committee, which enabled them to open a Daily School, under the care of a duly trained Master and Mistress. From this time the record of these schools is one of continued progress and increased usefulness. By much toil, and through much trouble, a Free Day School was now established, and was speedily filled by children anxious to gain that knowledge that had so long been withheld from them. The attention of the Committee was now turned towards improving the outward appearance of the poor ragged ones attending the schools. A Clothing Fund was therefore established, to which the parents of the children pay according to their means, from one penny upwards; to every shilling so subscribed, the Committee add a bonus of fourpence. The articles required are (excepting boots and shoes) made up by a Committee of Ladies, and supplied to the parents at cost of material only. This fund had not long been in operation before a marked change was visible in the children's appearance. Many a bare foot was covered, many a half-naked body decently clad, and protected from the cold and rain. Great, however, as are the advantages held out to the parents by this fund, comparatively few avail themselves of it. Still it is highly prized by the most provident class. An Adult Evening School we find next established, for affording instruction to such as could not attend during the day. Its teachers were voluntary, and the scholars of the most disorderly characters in the neighbourhood. Strict discipline, firmness, and kind treatment, in a great measure shortly changed these rough features into those of a more pleasing description. And much permanent good has resulted in many individual cases from the operation of those Evening Schools.

It having been found that many children of that age most requiring the aid of the institution were kept away to mind the infants at home, the Committee opened an Infant School, which has proved a most valuable auxiliary to the other schools. The room fitted up for this purpose was only capable of containing sixty children, and it was immediately filled, and it became evident that this branch of the Committee's labour was the most appreciated, and likely to be the most useful to the poor in the neighbourhood.

* "Notes and Narratives of a Six Years' Mission." Nisbet.

Hitherto, the young had only engaged the attention of the friends of the institution. That attention was now directed towards attempting to carry Divine truth to the minds and consciences of the parents. With this view the school-rooms were opened in the Sabbath evening for a Devotional Service, consisting of prayer, reading and expounding the Scriptures, and exhortation. In the winter months the attendance is good, and it is hoped that, although not so well appreciated as the other divisions of the institution, some good has been effected in directing inquiring minds to the knowledge of the "truth as it is in Jesus."

There were now in active operation Day Schools for Boys, Girls, and Infants; Adult Evening Schools, with the valuable auxiliary the Clothing Fund; and a Sabbath Devotional Service. And through this instrumentality much good has been effected in the courts and neighbourhood. There was, however, much yet to do. The schools were all crowded, but the rooms were small and ill-ventilated, and, consequently, the health of the teachers failed. Children and infants were every week refused admission for want of accommodation. An enlargement of the premises was decided upon, and a special appeal for a Building Fund issued. Two small tenements adjoining the old school-house were taken and pulled down, and upon this enlarged site the present schools were erected, and re-opened in October last. The expenses of the building, etc., were upwards of £250, an amount, we are happy to hear, that has been nearly paid by the subscription raised for that purpose.

Such has been, hitherto, the steady progress of this institution; and where efforts so zealous, and energies so untiring, have been used, it is but natural to expect some pleasing and beneficial results to follow. The records of the schools furnish many. The friends and teachers have abundant testimony that they have not laboured in vain. We will, however, only state one fact illustrative of the silent influence such institutions have upon the neighbourhood in which they are situated: Lamb Court is, as has been stated, a locality of filth. Its inhabitants, principally costermongers, Smithfield drovers, etc., throw their refuse into the court, where it often remains until swept away by the scavenger. On a recent occasion, a public meeting of the subscribers and friends was held at the school-rooms, which becoming known to the inhabitants of the court, just before the meeting assembled, unsolicited by any, they appeared with broom and pail, and thoroughly washed the court from end to end, as though they were anxious to redeem their character, and that nothing unpleasant to the eye or nose should annoy the visitors to their schools.

Upon visiting these schools, a stranger is struck with the neat and orderly appearance of the children, especially on the Sunday, and naturally thinks that many are fit for higher, or paid schools. But a more careful scrutiny will remove this impression. The operation of the Clothing Fund, and careful training, have produced these results. The teachers have strict instructions to admit no children but such as belong to the class for whom they are intended; and the Master and Mistresses make themselves more or less acquainted with the families of their scholars. In a Report they lately furnished to the Committee, they state their conviction that, as a general rule, all the children in their

schools would, if not there, be either wandering in the streets, or neglected at home: at any rate, without any education but to do evil. The class of children found in these schools may fitly be described in the words of a writer of the present day, speaking of a similar institution: "A large proportion are decidedly of the perishing classes, in their lowest condition of abject poverty and want, uncertain of every meal, and careless, therefore, of everything but obtaining the bread that perisheth; a smaller proportion are of the dangerous classes themselves, or those connected with them, being known to be engaged in practices directly or indirectly injurious to society; while a smaller proportion still are members of families who should be in a different position, but who have been sunk by circumstances which may or may not have been under their own control, but from which they cannot free themselves without a helping hand."*

We have, in our visit to these schools, painfully noticed these distinct classes, while we could but rejoice that so many were under the influence of sound Scriptural instruction—an influence that may raise them from their present low position in the scale of society, and place them among the ranks of the honest and industrious.

Many of the children present a sad spectacle—pale and emaciated, their physical growth stunted for want of proper food, while the intellect is precociously sharpened—children of five years of age with the wit and shrewdness of adults. It is not an unfrequent thing for some of the children to enter school eating a raw carrot or turnip, or some equally unnutritive article of diet, and which forms their only breakfast; while others are known to come without food at all, when the little ones gladly share such as they have with their less fortunate companions. The Master informs us that in a recent visit to the homes of the children in Turnmill Street, and the courts and alleys adjacent, he found "want, wretchedness, and misery, abounding on every side, owing, in very many cases, to want of employment, in others to idleness and drunkenness; and yet, to judge by the appearance of many of the children, no one would have considered such to be the fact," there being a strong desire in many of the parents to send their children clean and neat, though the garments obtained through the Clothing Fund are often paid for by the sacrifice of necessary daily food.

Although the friends of these schools by no means neglect the Adult Class, their chief efforts are directed to the right training and education of the infants and children of the destitute poor. Experience teaches that early impressions are the most permanent—that what the mind receives of pure, simple truth, affectionately taught in its early years, ere it becomes contaminated by intercourse with evil, is seldom, if ever, forgotten.

Acting upon this, endeavours are made to instil pure and right principles into the minds of the children, which may, when they leave the schools, act as checks to evil, and motives to perseverance in a honest and industrious course. We find that the Master reports that the children, being taken away at an early age by their parents to assist in getting a living, little opportunity is afforded for educational effort.

* Carpenter on Reformatory Schools.

Many of the children commence their career as hawkers, etc., at the early age of six or seven years. After that time they no longer come regularly to school, but as they can, when out of employment, or to the Evening Classes. Hence the greater need of sound early training, and the peculiar advantage of the Infant School for this purpose and this class of children.

The system of instruction pursued in the Day School, is that of the British and Foreign School Society; that of the Infant, the Home and Colonial. It is to be regretted that the plan does not embrace some course of industrial training for the boys; but, as the character of these schools is progressive, we hope shortly to see this useful feature introduced. The girls are taught plain needlework, and much of the plain work required by the Clothing Fund is made up in the schools.

Recognising the principle advocated by Miss Carpenter,* that these kind of schools should blend recreation with instruction, the friends of these schools occasionally delight their youthful charge with a treat. The Christmas treat is the principal, and every year at this season, "the poor children's hearts are rejoiced with luxuries never tasted but then, while their eyes are delighted with the tasteful decorations of the rooms, gaily adorned with bunches of evergreens by the ungrudging toil of their teachers, and over all is shed that spirit of Christian love, the benign influence of which the children cannot but feel, and it is by direct allusion associated in their young minds with Him who came to shed peace on earth, and good-will among men." *

On the last of these festive occasions, (January 5th,) 420 children sat down to dinner in their school-rooms. The tables were supplied with 250 lbs. of roast beef, 400 lbs. of potatoes, and 250 lbs. of excellent plum pudding. To many then present that was the only solid meal tasted since the previous treat. After dinner, each child received a penny, and in the evening reassembled to be again delighted with a series of dissolving views, and undergo a brief examination. On the evening of the 10th inst., the young people attending the Adult Schools were regaled with an excellent tea, followed by an entertaining and instructive lecture. We are pleased to hear that *the expense of these treats are provided for by special contribution, and* THE SURPLUS THEREFROM HAS HITHERTO BEEN SUFFICIENT TO SUPPORT THE INFANT SCHOOLS.

The operations of these schools are carried on at an expense of £220, entirely furnished by voluntary donations and annual subscriptions, hence much effort is needed in order to raise the funds to carry on the work in an efficient manner, unencumbered with debt. And we do hope that the appeals which the Committee occasionally make will be warmly responded to by all who are influenced by pure philanthropy, true patriotism, or Christian love, that these zealous and persevering men may be encouraged in their laudable efforts to raise the poor outcast child, to reclaim the wanderer, and instruct the ignorant; looking for no other reward than that promised by Him who said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

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* Carpenter on Reformatory Schools.

PRODUCERS OF CRIME AND MISERY.

BY ALEXANDER THOMPSON, ESQ., OF BANCHORY.

No. II.—LOW LODGING HOUSES AND LOW THEATRES.

NEXT to intemperance may be placed, as a cause of crime, *the want of proper houses and suitable accommodation for the lower classes*, so greatly felt, especially in our manufacturing towns.

The evil has been aggravated by the fact that in most of them of late years *improvements* have been effected by pulling down whole streets and lanes of old and ruinous houses occupied by the poor, and substituting spacious thoroughfares. The change itself was good, but no provision was made for the accommodation of the thousands thus unhoused, and the consequence to them has too often been to crowd them into yet smaller space than they occupied before. The comfort of the rich has been promoted, but the accommodation of the poor has been diminished.

This has of late attracted considerable attention, but not more than it deserves. It is impossible for children to be brought up as Christian children ought to be, when huddled together, male and female, old and young, like pigs in a stye; and yet this revolting expression is not too strong to designate the dwellings of tens of thousands in our land.

How many of our honest industrious artisans have only one apartment, or at most a room and a closet, for father and mother, and grown-up sons and daughters!

The low lodging-houses to which even respectable persons are sometimes constrained to betake themselves, have recently been exhibited in their true colours.

It is difficult to say whether these dens of horror are most injurious to the bodies or the souls of those who frequent them.

This, however, is an evil which admits of more easy remedy than many others, for it has been clearly demonstrated that there is no better or safer investment for capital than in the form of lodging-houses and dwellings for the working classes.

There is no house-rent so extravagantly high as that paid by the veriest outcasts of our streets. The tenant of the noblest mansion in London pays a far lower nightly rent for the space he occupies, and the cubic feet of air he breathes, than does the miserable urchin who pays his two or three pence for permission to stow himself under the bed of a low lodging-house, filled to suffocation by the most abandoned of all ages—one of the twenty or thirty inmates of a space not large enough for the right accommodation of more than two or three.*

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* "THE COMMON LODGING HOUSES ACT, 1851," provides for,—

I. The Legal Registration of every Common Lodging House.

II. After one month after the giving notice to register, the Keeper of any Common Lodging House or any other person shall not receive any lodger in such house until the same has been inspected and approved for that purpose by some officer appointed in that behalf by the local authority, and has been registered as by this Act provided.

III. The local authority may from time to time make regulations respecting Common Lodging Houses within its jurisdiction for all or any of the purposes respecting the same for which the Local Board of Health are, by the Public Health Act, 1848, authorised to make Bye-laws, and for the well ordering of such houses, and for the separation of the sexes therein.

IV. The Keeper of a Common Lodging House, and every other person having or acting in the care or management thereof, shall, at all times when required by any officer of the local authority, give him free access to such house or any part thereof.

If it be desirable to pollute the rising generation, to sink them below the possibility of recovery, then let the low lodging-houses, and wretched single rooms and cellars of our lowest classes be continued—they are as full of children as they are of disease and sin.

A third and most disgusting source of crime, is the toleration in all towns, of *houses devoted to licentiousness.* This is a subject which no well-regulated mind can approach without loathing and repugnance.

In these dens of iniquity there is too good cause to believe that children of both sexes are ruined at an age so young as scarcely to be aware of what they are doing—so young that unbridled passion cannot have led them astray; while to those older in years, but still only to be considered as juvenile offenders, every inducement is held out to persevere in their career of sin and shame.

To see the practical results, the necessary fruits of these establishments, visit the wards of a public hospital, or the female cells of a prison, and there they will be found in the ghastly form of multitudes of young women in the prime of life, naturally fitted to be useful and happy members of society, but so debased and brutalised by the life they have led, that they are become dead to every right feeling, and capable only of going on in the course of sin into which they have been plunged. Rare indeed are the cases of such returning to the paths of peace and purity.

It has been asserted, even in the British senate, that in large towns such places are necessary—that they are inevitable evils. Such doctrine is wholly inadmissible—it is alike repugnant to reason and religion. In a well constituted system of society there is no room for any establishment for the constant practice of sin.

These places are as well known to the police as the public-houses of the town. Why should they be suffered to exist? There is no argument which can be devised to defend them short of the total disavowal of all moral obligations.

There is another point in connection with this subject in which society is much to blame—the unequal sentence pronounced on the male and on the female offender. If there be sin in the matter, surely public opinion ought to press with equal weight on both; but, in fact, the offending man is little remarked, and if remarked, is often little blamed—while the public voice bestows a double portion of its contumely on the woman—on her its vengeance falls with unmitigated violence. She is driven at once beyond the pale of the lowest degree of respectability, and her return to virtue, after but a short career of sin, is made all but impracticable. Nor is this strong condemnation wholly undeserved, for the offence saps the foundations of family happiness and good order; but it ought to be awarded, in all justice, with equal severity on the one as well as the other.

While these places remain unmolested, nay, almost protected by the law

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V. The Keeper of a Common Lodging House shall thoroughly cleanse all the rooms, passages, stairs, floors, windows, doors, walls, ceilings, privies, cesspools, and drains thereof, to the satisfaction of, and so often as shall be required by or in accordance with any regulation or bye-law of the local authority, and shall well and sufficiently, and to the like satisfaction, limewash the walls and ceilings thereof in the first week of each of the months of *April* and *October* in every year.

VI. If the Keeper of a Common Lodging House, or any other person having or acting in the care or management thereof, offend against any of the provisions of this Act, or any of the bye-laws or regulations made in pursuance of this Act, or if any person in any Common Lodging House be confined to his bed for forty-eight hours by fever or any infectious or contagious disease, without the Keeper of such house giving notice thereof as required by this Act, every person so offending shall for every such offence be liable to a penalty not exceeding five pounds, and to a further penalty not exceeding forty shillings for every day during which the offence continues.

and the police, we must have a melancholy source of juvenile crime in active operation.

Cheap theatres, balls, and concerts, exercise a most demoralising influence on the lower classes of juveniles.

They present almost irresistible attractions—and the annals of juvenile delinquents are full of cases of petty thefts committed in order to procure the penny or twopence required for admission.

Even if the price of admission be honestly obtained, the scenes to which the youthful spectator is there introduced are understood to be of the most flagitious and depraving nature, calculated only to inflame the passions, and deaden every virtuous feeling.

The magistrates of Edinburgh have, by their Local Police Act, the power of shutting up all such places, and, by wisely and firmly exercising that authority, have prevented a large amount of evil experienced in other towns where no such power exists. Mr. Clay of Preston, in his Report for 1850, speaks thus of them (p. 51): "Singing rooms and dancing rooms are training up boys and girls to familiarity with vice in every shape." He sent two of his officers to visit one of them. Their report describes "seven hundred boys and girls collected together to have their bodies poisoned with smoke and drink, and their minds poisoned with ribaldry and obscenity. Can any one have a doubt that the evil wrought in such a singing room in a single night, outweighs all the good that can be effected by a dozen Sunday Schools in a year?" The Report is given at full length, p. 27 of the Appendix to Mr. Clay's Report.

This subject opens up a very wide and important field of inquiry as to the best modes and means for relaxation to the working classes. The poor need relaxation and amusement even more than the rich; and though the discovery has not been made, surely there must exist some way or other of procuring a change of scene and of thought which shall be refreshing, improving, and beneficial to the labouring man. Popular lectures on moral and scientific subjects are admirable in themselves, and for those who can comprehend them—but they are far above the present intellectual reach of the neglected masses of our people: there must be a long course of teaching and instruction before they can be prepared to find relaxation in attending them.

Music, when deprived of all pernicious accessories, seems to be, for those who like it, at least a harmless recreation; but in our country the taste for it, merely as music, is far from universal, and the moment it assumes the form of the lewd or the Bacchanalian song, then its influences are wholly evil.

In truth, having to deal with corrupt human nature, it has hitherto been found all but impracticable to gather together multitudes of men and women for any purposes of mere amusement, without evil of some sort or other arising out of it. It will probably be found that the best and safest relaxations for all classes are such as are to be found within the family circle—comprising within that circle for the time, relations, and friends, and neighbours.

But whatever may be good recreation, there can be no question as to the evil effects of the cheap theatre, ball-room, and concert-hall. The police of every town give one and the same account of them. Is it any real kindness to the lower classes to tolerate such places for their destruction? A wise and affectionate parent would as soon give poison to his children, as a truly wise state would suffer the existence of establishments bearing the attractive appellation of places of amusement, but calculated only to vitiate and deprave the rising generation.

JUVENILE DELINQUENCY IN NEWCASTLE-ON-TYNE.

THE subject of juvenile delinquency has frequently been brought under the notice of the philanthropist and the legislator, and not without considerable benefit resulting to the body politic, although perhaps we have not yet adopted the most effectual plan for successfully grappling with the monster evil. We are, however, constantly receiving fresh light upon the subject, and within the last few days another Blue Book of 550 pages has appeared, printed by order of the House of Commons. The evidence therein given is worthy the serious consideration of the Christian and the patriot. We intend in a future number to furnish our readers with some of the facts here detailed; but in the present number we are desirous to give the following statement of facts the benefit of our circulation.

On the 27th of October, 1852, a meeting was held at the house of the Mayor of Newcastle-on Tyne, of gentlemen taking interest in the subject of Juvenile Delinquency. It appeared to them that it would be highly desirable to establish Reformatory Schools for the moral, intellectual, and industrial training of juvenile criminals; and, as a preparatory step, that a Committee should be formed to collect information on this subject. A Committee was then appointed, consisting of twenty gentlemen.

On the 17th December they presented their Report, and on Thursday, January 6th, 1853, a Public Meeting was convened, "to take into consideration the state of juvenile crime in Durham and Northumberland, and to determine upon the measures to be taken for its repression and prevention." N. G. Lambert, Esq., the Mayor of Newcastle, presided.

Resolutions were unanimously adopted. I. Calling serious attention to the increase of juvenile crime in Newcastle. II. The public should give the means of reformation, and not merely punish juvenile offenders. III. Criminal children should be sent to reformatories, and that Parliament be petitioned on the subject; and IV. That a Society be now established under the title of the Newcastle, Northumberland, and Durham Society for the Repression of Juvenile Crime, and the Reformation of Youthful Delinquents, and that an annual subscriber of half a guinea be a Director of such Society.

The Report furnished by the Committee contains much valuable and yet painful information upon the subject of juvenile crime. The following is an abstract:—

"In prosecuting this inquiry, we thought it desirable to confine ourselves, in the first instance, to the town of Newcastle, partly because to have extended our examination to the county of Northumberland and the neighbouring counties would have occupied considerable time, and probably only presented similar results on a wider scale, but principally because Newcastle, being a county in itself, having its own prison, and its own police and judicial establishments, the information obtained is of an exact and definite character, and the statements we have to make may easily be verified.

"The following table has been compiled from the police books:—

Juveniles under 17 *years of age apprehended by the police of Newcastle in the year ending* 10*th November*, 1852.

Age.	Males.	Females.	Total.
From 8 to 12 years inclusive	83	14	97
From 13 to 17 years inclusive	473	93	566
	556	107	663

"A similar return prepared for the year 1838 shows that the number of juveniles arrested in that year were—males 236, females 78, total 314.

"It appears that in the town of Newcastle, 663 juveniles are annually taken up by the police, 264 of whom pass through the prison; that of the latter 85, or one-third, are re-committals to this prison, and may therefore be assumed as stationary at

Newcastle; and 125, or one-half, are known thieves, whose career of crime in this country, and ultimate removal by transportation should their lives be prolonged for a few years, may be predicted with absolute certainty.

"We wish to draw attention to the fact that in Newcastle juvenile crime is increasing four times as fast as the population, and in thirteen years has doubled its amount. It is painful to add, that the worst class of criminals, namely, thieves by habit and repute, are increasing twenty per cent. faster than the general mass of juvenile crime, having actually augmented 120 per cent. in the same period of thirteen years.

"A comparison of the numbers 'previously committed' corroborates this statement. If the juvenile criminals of 1851 had furnished the same proportion of previous committals to Newcastle Jail as those of 1838 the number would have been 58; the actual number was, however, 85, an augmentation equal to 46 per cent., showing that the juvenile criminal class have not only increased in number, but have become more thoroughly criminal in the proportion of 46 per cent.

"It is undeniable that juvenile crime in this town has deepened in intensity, while it has doubled in amount. In thirteen years the number of young thieves has more than doubled, and the present generation are in the degree of nearly one-half more systematically criminal than the preceding one. We conceive that such a state of things unequivocally condemns the present mode of dealing with youthful criminals; moreover we cannot look forward with any hope of improvement. On the contrary, we believe that the progress of demoralization is going on more rapidly every succeeding year, and that unless some change be made, the next thirteen years will present results far more disastrous and disgraceful than the last.

"We think it right to state a few cases to show the actual circumstances under which many children become criminal, and to enable persons to form their own judgment on the propriety of punishing such children by whipping or imprisonment, and on the possibility of reformation under our present system.

"'In M————'s entry there are forty-five families; of these forty-five mothers, forty are more or less addicted to drink; in some houses six or eight persons may be found sleeping in one room without any separation or distinction of sex or age; the language is most obscene—the place is the picture of misery.'

"'In D————'s Court there is a woman with her two sons, one nineteen years of age, a miserable, sickly boy; the other ten years of age. They live in a room ten feet by five; it is nearly dark, and contains no furniture. The mother is an habitual drunkard, the children without food, and nearly naked, are driven out upon the streets, where they exist by begging.'

"'In D———— Street is a man who is a drunkard and a professed infidel; he has two little boys, who are compelled to beg to supply their father's wants.'

"'A. B. lost her mother when she was fourteen; her father, a drunken profligate, sold every article of furniture, and turned her on the streets. At seventeen she was found in a dark, damp cellar in G———— Street, where she had lain down to die—and in fact she died shortly after.'

"Mr. and Mrs. E., in B————, can earn twenty-eight shillings a week; they are frequently drunk for a week together; they have two little girls, seven and nine years of age, who are utterly neglected, and associating with all the worst children of the street, are being trained for a life of vice and misery.'

"'Two sisters, S————. Their mother died when they were ten and thirteen years of age. Their father left them to starve, and occasionally locked them out at night. They were encouraged by other girls and by an old woman to steal from shop doors, and the articles stolen were disposed of at night. Their father eventually married again, and turned them on the streets.'

"It is unnecessary to multiply such cases—in Newcastle as in London there is a considerable amount of the juvenile population exposed to those noxious influences which infallibly produce demoralization,—over-crowding of families with its unavoidable result, the intermixture of both sexes and all ages; parental neglect and vice,

utter ignorance, unbridled licentiousness, brutal intemperance, destitution, filth, corruption, and misery. Children growing up in such an atmosphere, cannot be otherwise than criminal. When they are convicted of crime, the only remedy provided by law is the punishment of whipping and imprisonment, punishments which only render their miserable lives still more miserable, but which give them neither the desire nor the means of reformation.

"The pages of the Jail Recommittal Book show the progress and the result of our present system of allowing children to grow up in vice, and then punishing them as if they were free agents.

"It appears from these that fifteen boys have been committed to the *same prison* 247 times, or more than sixteen times each; and that so far from being deterred from crime, (the presumed intention of the law,) they have proceeded from bad to worse, until they have been almost all transported. It is difficult to believe but that a more rational system of treatment would have had a better effect.

"Mr. Thompson, the governor of the jail, expresses his opinion of the effect of imprisonment in the following terms:—'I have rarely known a poor boy or girl committed to this prison, whether for a long or a short period, who has not become a frequent inmate of its walls; and I am convinced that this must continue to be the case until some reformatories, such as are now contemplated, are established.'

"It will be observed that we have abstained as much as possible from considering the subject of female crime. It is, however, even more dangerous, inasmuch as it is more corrupting than male crime. There is no doubt that demoralization begins earlier, and is more destructive in its consequences, in females than in males—that in them vice precedes crime, and both terminate in misery. Though we feel compelled in this report to pass over the loathsome and painful details, we have no hesitation in saying that some remedial measures are most urgently required with regard to outcast and neglected female children.

"We have also refrained from adding any colouring to the facts which we have stated, but have given the results in the simplest and plainest form, our desire being to convince the judgment rather than touch the feelings. But to any person who will attentively consider the import of the statements contained in this Report we would appeal, to say whether the present mode of dealing with juvenile criminals is consistent with common humanity or even common sense—whether in its consequences we can look back with any satisfaction, or forward with any hope—and whether the time has not arrived for making a vigorous and united effort to change so mischievous a system, and endeavour to remedy so great an evil.

"In order justly to appreciate the moral responsibility of a continuance of inactivity in this matter, we must keep before our minds what has been done in other places, and may therefore be done here also.

"The proper mode of dealing with young criminals has been the subject of so many and such varied experiments, both in this and other countries, that it is no longer a matter of theory, but of ascertained and recorded fact. The amount of success which may *with certainty* be realized is known with considerable precision. In dealing with the youthful criminal three fundamental principles must be kept in view. His intellect must be cultivated—his moral faculties must be drawn out, trained in the right direction, and strengthened by voluntary action—and he must be taught and *habituated* to bodily labour. The neglect of any one of these principles destroys all reasonable hope of reformation. Wherever they are attended to, a definite amount of success is invariably attained, and the proportion increases according to the vigour and skill with which they are carried into operation, the power of the moral machinery used, and the length of time during which children are subjected to its influences.

"The results actually obtained in various institutions are stated to be as follows:—

"Parkhurst contains the most criminal boys that this kingdom can produce: it receives none but those who have been long hardened in vice, and are generally considered utterly hopeless and irreclaimable. They are removed from Parkhurst to Australia, but only in Western Australia is there any one to look after the lads at the critical period of their first landing. The reports therefore from that colony alone give a true idea of what *can* be effected with the worst class of male juvenile criminals. The guardian of juvenile immigrants in his last report says:—'The average conduct of a large majority has been equal to that of the free labourers, if the comparison be confined to those of similar intractable age. Some have gone to South Australia, but by far the greater number are to be found earning an honest livelihood in the colony.' The governor adds, 'When once discharged from the trammels of apprenticeship, and permitted to avail themselves of the current rate of wages, they are as well-conducted and as much trusted as any other class of the labouring community.'

"At the Philanthropic Society's Institution about seventy-five per cent. are permanently reformed, and support themselves subsequently by honest industry.

"At the Warwick County Asylum about sixty-five per cent. have been reformed.

"At Mettray, in France, where the boys are very criminal, but the management extraordinarily vigorous and skilful, eighty-five per cent. turn out 'irreproachable.'

"At the Rauhen Haus, at Hamburg, an institution of the highest order of merit, and appropriated to children of the most unpromising description, ninety-one per cent. give no cause of complaint, and apprentices from that establishment are actually preferred to ordinary boys.

"At Tuttlingen and Kircheim, in the kingdom of Wurtemburgh, schools of inferior moral power, fifty-five and forty-seven per cent. respectively of the children turn out well.

"In the House of Refuge, at New York, an old established institution, seventy-five per cent. have been reclaimed.

"In the State Reform School of Massachusetts, boys sent there for larceny are now trusted to pay and collect bills, and this confidence has never been abused. In the United States, the duty and practicability of reclaiming criminal children is considered a settled question, and institutions for this purpose are springing up all over that country.

"The 'London Colonial Training Institution and Ragged Dormitory' is open for the reception of adult criminals, who are desirous of abandoning their criminal life. Of these about five per cent. go away during the first three months and relapse into crime, the remainder gradually overcome their repugnance to labour, and after a time go to America, where with hardly an exception they do well.

"After making every allowance for the tendency in such statements to exaggeration, we are unable to resist the conclusion forced upon us by the concurrent testimony of so many different witnesses, in such different localities, and under such various circumstances.

"If any doubt should still remain as to the power of suitable Industrial Schools to rescue children from habits of beggary and theft, we would refer to what has been done at Aberdeen, a town as nearly as possible of the same size as Newcastle. It is the only town in Great Britain where such schools have been established on a scale corresponding to the requirements of the locality: the effect is very remarkable. Under their influence the juvenile commitments were reduced from sixty-one to five—the juvenile vagrants dwindled from sixty-two to two. During five years not one of the children in the Industrial School fell back into crime. When the schools had come fairly into operation, the police, during a period of twelve months, could find only seventeen cases of mendicant and delinquent children. It is impossible not to contrast these figures with those shown in the police and jail returns of Newcastle. In one town

Industrial Schools on a suitable scale have been established, and in a few years juvenile mendicancy and crime have in fact disappeared: in the other they have not been established, and, as we have already shown, juvenile crime has deepened in intensity and doubled in amount, the annual commitments are 264, and no less than 663 juvenile delinquents are arrested by the police.

"In discussing the measures to be proposed under such circumstances, we have no hesitation in saying, that if we had only to consider what was most desirable, we would recommend the establishment of a Reformatory School on what is generally known as the 'Farm School system' in the immediate vicinity of Newcastle. We might advocate such an institution on the grounds of public economy, it being beyond all doubt less costly to the country to reform a criminal than to leave him to run his course of crime—or as the proper mode in which the business of the country as regards a class of peculiar criminals should be done—or on the higher grounds of humanity and Christian duty.

"But from the data now before us, we do not feel justified in assuming that sufficient funds would be forthcoming to establish and carry on such a school in a way that would satisfy the expectations of the public, and the requirements of the Government.

"It occurs to us, however, that without losing sight of the ultimate object, but rather as a preparatory step towards it, and as an experiment, we might avail ourselves of some existing institution, and thus avoid the expense of the first outlay of fitting up or building houses, and of maintaining double establishments. We understand that the Committee of the Newcastle Ragged School are on the point of erecting enlarged premises on a site recently granted to them by the Corporation of Newcastle—and we have reason to believe, that in this matter they would give us their assistance. The experience of Aberdeen entitles us to anticipate that valuable practical results might be obtained by giving considerable extension to Ragged Schools, and enabling them to develop their reformatory power over neglected and delinquent children.

"It seems to us also very desirable that the principles we advocate should be brought more prominently before the public, being confident they will gain strength by discussion. We believe that the idea of sending criminal children to a proper reformatory school instead of a prison, is favourably viewed by a large majority of those who are engaged in the administration of the criminal law, and is forcing itself upon the consideration of the executive Government.

"We would suggest, therefore, that the subject of Juvenile Delinquency be brought under the special notice of the Magistrates at the ensuing Quarter Sessions. If they concur in the views which we have expressed, we trust they will address memorials to the Secretary of State for the Home Department, recording their opinion that the provisions of the Criminal Law, as applicable to very young persons, are not found to work well, and admit of great improvement,—and that a child, even when criminal, should be treated as a child, and sent to a Reformatory School and not to a jail. It might be thought advisable also to petition the Legislature, praying them to pass such enactments as may be necessary for the establishment and support of Reformatory Industrial Schools for the reception, either voluntarily or under a compulsory sentence, of criminal children. We hope that the co-operation of the Magistrates of the adjoining counties might be obtained in furtherance of the same object.

"We would also suggest that an appeal should be made to the public for subscriptions to be appropriated towards the Reformation of Juvenile Offenders in this district. After ascertaining the extent of support which would be given, it might be decided whether to found a Reformatory Industrial School as a separate establishment, or to take advantage of the existing Ragged School."

Poetry.

A VOICE FROM THE RAGGED SCHOOL.

THE frozen streets in the clearest moonlight,
Were bitterly cold, and ghastly bright,
Where a beggar child was wending:
The hour of midnight now sounding slow,
But no home had she to which she could go,
And the snow is fast descending.

O'er her houseless head had the few years past,
By neglect and scorn been all overcast,
As from dwellings of virtue driven;
Of vice still proving the hardening sway,
Much had she learned of its too "broad way,"
But nought of the path toward heaven.

She paus'd where the wretched their fire-drink quaff,
And oaths, and of joyless mirth—the laugh,
Each to each other replying;
While blazing lamps as if in mocking shone,
On that child forlorn, on her way alone,
With hunger almost dying.

Oh! where shall the dawn of uncultur'd life,
With human feelings and passion rife,
On the earth its stay be finding!
Whom stern virtue spurns and gay pleasure lures,
While hunger and cold the poor wretch endures,
Whose mind ignorance is blinding.

But spirits there are that now walk the earth,
Of human form and heavenly birth,
Who the task have undertaken,
That poor child to snatch, and with her many more,
From reckless paths of vice, a prize they bear,
Of souls to the throne of heaven.

Noble in state, but more noble in deed,
They bend the rough wilds of sin to weed;
That flowers to heav'n unfolding,
In the sunshine of time may hence arise,
To gladden the paths of the good and wise,
Their own fair work beholding.

FANNY E. LACY.

Plans and Progress.

EDINBURGH UNITED INDUSTRIAL SCHOOL.

THE Fifth Annual Report of the Edinburgh United Industrial School has been received, from which we learn that the result of the Industrial operations during the year has greatly strengthened the confidence of the Committee in the soundness of their system of *Industrial* training, the leading principle of which is to give as much as possible of the character of profitable skilled labour to the occupations in which the pupils are trained, for the purpose of elevating them above the pauper class, into which they have had the misfortune to fall. The Committee began their operations with diffidence, and watched them with anxiety; but they are now able to appeal to the substantial fruits of the system in the diminution of the pauper class and the increase of the productive. They can appeal to the fact, that upwards of seventy of the boys trained by them are now chiefly, as respectable artisans, making from 11*s.* per week downwards. In fact, the progress of their operations during the five years of their existence, has cheered them in their task, by bringing them in contact with a new class of persons whose present career is connected with the most agreeable associations. When trained for the proper time in the Institution, and transferred to a suitable employer, it has scarcely happened, in any instance, that the boy has not confirmed the hopes of his patrons by being steady, honest, and active in his occupation.

The Committee thus believe that, so far as human means can be spoken of as affecting such ends, their system has taken so many fellow beings who were likely to be a permanent burden on the country, and converted them into useful members of society. They beg earnestly to bring before the public the advantage of sustaining and strengthening such a system at a juncture like the present. The country is enjoying unusual prosperity; and it is at such a time of general strength and vitality that the opportunity should be taken of curing it of a disease, bad at all times, but especially terrible in times of trouble and adversity. Let it be remembered, that at times when the industrious and respectable portion of the people are going onward and rising in the world, the pauper class remain where they are. It is their nature to be unproductive, and they remain so. No national progress in wealth would elevate or improve their condition; while in times of depression they would be a heavy and a dangerous burden. But that they can be raised, by proper management, into the productive, profitable, and respectable class, your Committee have proved by facts. Let us, then, in our hour of prosperity, endeavour to cure this social distemper, and be better prepared for the evil day, if it should come.

On the subject of management, the Committee have great satisfaction in directing attention to the economy with which they conduct this department. It will be seen that while the gross outlay is £352. 14*s.* 5*d.*, the proceeds have been £307. 15*s.*, so that the actual outlay has been only £44. 19*s.* 5*d.* And when allowance is made for work done by the children in the Institution, (such as making and repairing their clothing, etc.,) and carpentry work on the premises, which would otherwise all have had to be paid for, it will be seen that the department, even making allowance for any elements of cost not considered in the balance-sheet, is very economically conducted. Thus the Committee may calculate in being able to add, at little or no additional expense, this very important branch to those of feeding, clothing, and teaching the children, for which they appeal to the public liberality. Since they have in their employment no fewer than six men in this department—three carpenters and turners, a tailor, a shoemaker, and a bookbinder—it has, of course, required minute and attentive management to attain this result; and they cannot help expressing a hope, that the important benefits thus conferred will stimulate public liberality in behalf of the Institution.

It has been, for obvious reasons, the aim of the Committee, in their disposal of the produce of their Industrial department, not to undersell, or endeavour seriously to compete with existing trades; and, indeed, they have the satisfaction to say that not only have they encountered no jealousy of their proceedings, but that they have met

with courtesy and kind co-operation in their exertions from many tradesmen and artisans.

Besides the training of the Girls in sewing and knitting, they are occupied in what, to children of their condition of life, is at least as valuable—house-cleaning, washing, and frugal cookery. There are at all times, taken by rotation from their studies, three to be kept entirely at these duties; and on Mondays and Tuesdays, the washing days, there are six. As well as the boys, the girls are kept always busy. They are, in fact, trained to hard, but wholesome drudgery, and thus they have been found so valuable for some kinds of service that they would be removed faster than the Committee, with a view to their being permanently placed in a position to make their bread by their own exertions, would desire. The Managers of the School have now sent out to service, in the five years of its existence, upwards of 60 girls, and it has been in only one or two instances that they have not given full satisfaction to their employers.

The dusky, decayed edifice in which the Institution was opened five years ago, has been changed into a large and commodious range of apartments, chiefly newly built. The increasing Industrial operations of the establishment required, and have now fortunately been supplied with, many well-lighted commodious rooms, in which visitors who honour the Institution with a call will find extensive Industrial works going on every lawful day of the year. The premises have been purchased and thus improved by four gentlemen, who have been the most constant and liberal patrons of the charity, and are now the landlords of the building.

IPSWICH SCHOOL OF INDUSTRY.

THE Ipswich Dormitory and School of Industry may be classed under three heads:—1st. A Daily Ragged School, for children who are without parents, or whose parents have not the means of paying for their instruction in other schools. 2nd. Classes, for the purpose of teaching the rudiments of trades to some of the most deserving of these destitute children, thereby leading them to form habits of industry. 3rd. A Dormitory, or Lodging and Training place, under the Master's roof, for those who, without such care, would probably be leading a "criminal" life in the town and neighbourhood.

During the twelve months there has been, in the Ragged School, an average attendance of 54 children, (total number 170,) decidedly of such a class as could not gain admittance into other schools through poverty, dirt, and ignorance. Care has been constantly taken to dismiss any whose parents could afford to send to other schools.

In connection with the school, there has been established a "Temperance Band of Hope," now numbering upwards of 40 children, to whom a weekly lecture upon the "Evils of Intemperance" is delivered by the Master. Also a Clothing Club, to which every scholar who subscribes a shilling is allowed twopence bonus. During the past year, 5 girls have left to go to service; 1 put to shoe-binding; 14 of the elder boys have found employment; 2 have set up for themselves, selling fruit, etc.; 15 boys and girls have been drafted to other schools, their parents being in a position to pay for them.

The Classes of Industry, formed from the most intelligent and best behaved of the scholars, have been, for the boys, shoemaking, carpentering, tailoring, and mat-making; and for the girls, sewing, knitting, etc.

A paucity of funds has tended greatly to cripple these operations, the tools, materials, etc., not always having been of the best description, and but little reward having been held out as a stimulus to the exertions of the lads; several of whom, notwithstanding, are making satisfactory progress.

The Dormitory is in very successful working, great improvement and some real reformation having been wrought in several of the "criminal" class, two of whom—most changed boys—emigrated to Australia, at the sole expense of the President, D. Power, Esq., the Recorder of Ipswich. The recent accounts received of these boys have been very cheering.

The Committee propose to take steps to obtain pecuniary assistance from the Committee of Council on Education, and contemplate, as soon as their funds permit, hiring three or four acres of land for the purpose of employing the lads of the Institution in spade husbandry.

Editor's Portfolio.

THE CONTRAST.

Instances of the purest disinterested love are common amongst the poor. Though they have neither silver nor gold to give, they often have that which dims the gold and changes the fine gold, and which makes the poorest of them rich in generous emotions and noble deeds. Oh! truly there is a cruise which shall never fail; there is a scrip which can never be empty; there is a fountain which, the more it is drawn from, the less it is in danger of ever running dry. That cruise, that scrip, that fountain, is the human heart, when animated by the spirit of love. Often do I see the sweetest and holiest feelings of our common humanity at work in the conduct of the poor to one another. There are those amongst them who are truly sisters of charity without the name; whose kindly feet glide from house to house, and from chamber to chamber, seeking to comfort the mourner and relieve the sufferer, and share their own little with those who have less. It may be that the things which lead me thus to speak are often done without any distinct or immediate reference to religion; but not the less are they religious and Christian acts. The treasury of Almighty God can receive no welcomer gifts; and if the cup of cold water only given to a disciple, in the name of his Lord, insures a blessing upon it, the same Divine blessing will not be wanting to those who thus give way to their holiest and most unselfish emotions, and strive, without thinking of themselves, to bind up the wounds and wipe the tears of their suffering brethren.

That truth is stranger than fiction I am often reminded in the course of my labours. Contrasts and coincidences which, in the pages of the novelist, I should once have regarded as most unnatural, are of common occurrence. The following narrative of the two Mississippi engineers is of such a nature:—One morning in October I was visiting in a court, and went, by mistake, into a house with whose inmates I was not acquainted; they, however, knew me, and I was pressed to sit down. An aged couple and three little children were in the room. In the course of conversation, I ascertained that the children were the family of a son of the old man and woman, who, with his wife, had been in America for the last three years. "We have hard work to rub on," said the old man; "but we love the children, and should be sorry to part with them."

"You must, however," I remarked, "make up your mind for that, I suppose, before long; and it's only right, you know, they should be with their parents."

"That's true, sir," he answered, "when parents care about their children; but I am sorry to say of my son and his wife that they are not of that sort. Why," he added, with some bitterness, "they have not sent a farthing for the support of the children since they left the country."

"Perhaps they have been unable to do so," I suggested.

"Nay, nay, I would sooner think so if I could, but we know that he's regularly employed as engineer in a boat on the Mississippi, and has good wages."

"How, then, do you account for his forgetfulness of his children?"

"Sir," said the old man, emphatically, evidently thinking it a sufficient explanation, "*he's* fond of the glass, and *she* helps him."

Whilst carrying on the above conversation I had in my pocket a letter which led me an hour or two afterwards in search of the mother of a young man who was also employed as an engineer on board one of the Mississippi boats. This letter was from the brother of a merchant in Alabama, in whose employ the young man was living; and it mentioned that the latter was apprehensive that his mother was dead, as he had not heard from her for a long time. Through one of the crowded streets branching off from Waterloo Road I made my way, and at last saw a name over the window of a little shop which answered to the name of the person of whom I was in quest. I knocked at the door, and an aged woman came out from a room behind the shop. "Is your name Mrs. R.?" said I. "It is, sir," she replied. "You have a son in America, have you not?" I added. At this remark her countenance immediately changed. Intense anxiety was marked in every line, and, looking at me with a steady and fixed gaze, she said, in a tone of deep emotion,—"I *had* a son in America, but I fear he's dead. I have sent two letters to him without getting any answer, and I

sent a third yesterday; but," heaving a sigh, "I know it's of no use—it's all over with the poor boy;" and the tears trickled down her face.

"Calm yourself," said I; "I am happy to tell you that your son is alive and well."

"Oh! Heaven be praised!" she exclaimed: "but come in, sir; come in and tell me all about it. God bless you for bringing me such news!"

I followed her into the little room behind the shop, where a young woman was washing. "Margaret," said the old lady to the latter, "this gentleman says that Tom's alive and well!" Margaret instantly ceased from her work, and, turning round with her back to the wash-tub, waited in eager expectation for my replies to the hurried questions—"When did you see him, sir—or *have* you seen him—or how do you know that he's alive?" with which the mother almost overwhelmed me. I proceeded to explain my knowledge of her son, and how I had obtained it, and, taking the letter out of my pocket, I said, "This is the letter I have received from a brother of one of your son's employers, and it contains a present to you from your son of £10." On hearing this the aged mother's feelings quite overpowered her. She burst into tears again, and for a minute or two those tears of joy choked her utterance. The daughter was scarcely less moved,—she sank into a chair and wept with her mother. It was a very affecting scene, and I am not ashamed to add that, unable to resist it, I, too, was compelled to weep with those that wept, and share in the happiness with which they received this token of love from the long lost and almost despaired of member of their family. "Oh!" said the poor woman, when she had recovered herself, "he was always such a good boy, so sober and so thoughtful!"

The contrast between these two Mississippi engineers very much impressed me. The one, meanly throwing upon his aged parents the support of his family, from his miserable habits of intemperance; the other, from the fruits of his sobriety and virtue, sending tidings of joy and filial love to cheer a widowed mother's heart in his early and far-off home.

POOR IN SPIRIT—RICH IN FAITH.

We recently visited a chamber where the hand of neatness and refinement has given an air of comfort and beauty to all around. And yet it is the home of a working man, having no ampler money resources than many men whose homes are homes of wretchedness and destitution. But he is a man of industry and religion, and is blessed with a wife of equal, if not superior, virtue to his own. Soon, alas! will he lose this latter treasure, and his three children will have to brave the world unguarded by the broad shield of a Christian mother's love. She is sitting now by her bedside, the outward frame fast decaying under the influence of a rapid consumption, but the inward spirit vigorous and renewed day by day. Oh! how refreshing is it to commune with one so pure and good! It may be said that such persons need not the visits of the minister to the poor. It may be so; but, for the sake of the minister himself, complain not if he rejoices in every opportunity of nurturing the energies of his faith which such scenes afford. A more beautiful instance of resignation we have never witnessed. In a hushed and bowed temper of soul, having its peace rooted in a heartfelt trust in God, she waits His will. She has mastered the Divine principle, which says to every unresting and over-anxious soul, "Hold thee still in the Lord, and abide patiently upon Him." In the course of conversation she refers to having years ago read much from Scripture to an invalid sister, and many passages which she then read to another come back, she says, to her own spirit now, in the lonely hours of the night, freighted with a deeper and richer meaning than she ever perceived before. This remark leads us to quote from what, trusting to memory, we think to be the 62nd Psalm, but, as we open the pages of the Bible to read the Psalm at length, she immediately corrects us and tells us that it is the 42nd. In this case we feel that there is not only an acquaintance with the letter of Scripture, but that its spirit has been felt in all its soothing and sanctifying power, and we leave the house—

> "Lifting a thankful prayer
> To Him who showed us some bright tint of heaven
> Here on the earth, that we might safer walk
> And firmer combat sin."

Notices of Meetings, etc.

PECKHAM GIRLS' RAGGED SCHOOL.

THE First Annual Meeting of this school was held on Monday, January 10th. Previously to the Meeting, the Sunday and Week Evening scholars, both juveniles and adults, were entertained by a treat of tea and cake, provided at the expense of the teachers.

The Report states that 90 girls have been received into the school since its commencement, the average attendance during the winter months being about 30. A Class has also been established for Adult Females, some of whom attend with infants in their arms, thus manifesting a great desire for instruction. The receipts for the girls' department (the accounts of the boys' school are kept perfectly distinct) amount to £24. 15*s*. The expenditure nearly the same amount. The Boys' School has an average evening attendance of about 50; about 100 new scholars having been received during the past year; but, owing to the migratory habits of the poor, many of these have removed to a distance, carrying with them, it is hoped, to spread elsewhere, some of the useful lessons which they were taught in Peckham.

At seven o'clock the chair was taken by the Rev. Dr. Collyer, when notwithstanding the very unfavourable state of the weather, there was a full attendance of subscribers and friends. Most interesting, instructive, and suitable addresses were delivered, chiefly to the scholars, by the Rev. Dr. Collyer, Rev. J. G. Pigg, Rev. Mr. Sugden, (Missionary from China.) After which, Mr. W. Ferry, from the Ragged School Union, briefly detailed the general operations of the Ragged Schools in London.

CARR STREET, STEPNEY.

THE Second Annual Meeting of this School was held on Tuesday, January 18th. Thomas Scrutton, Esq., presided, and introduced the business of the evening by observing that Ragged Schools had excited great public interest, and were now to be ranked among the educational staff. The system had now been tried and its adaptation and efficiency proved. The work was one in which various denominations could and did unite. It was a peculiar work, and required teachers of peculiar qualifications to undertake it. The class for whose benefit these schools had been established was a peculiar class, wholly beyond the reach of other efforts, but the Ragged School movement compassed them, and they were soon found ready to respond to the affection and kindness shown them, and soon manifested a desire to obtain an honest livelihood. Carr Street Ragged School was one of those that did not possess all that notoriety that other schools had acquired, and rightly too, yet he was satisfied that the locality of this school was wisely chosen, for there ignorance greatly prevailed—children were growing up in idleness and fitted for crime—many were to be met with clothed in rags and filth, and in a condition to become a suitable prey for the designing destroyer.

The Report stated that "the school is open for instruction on Sabbath morning, afternoon, and evening, and on four evenings in the week for boys and girls. The average attendance on Sunday Evening is 200. Week Evening Schools, boys 52, and girls 45. There are 21 voluntary teachers beside a paid master and mistress. During the past year a Penny Bank has been established, which has already produced beneficial effects. 38 Bibles and 27 hymn books have been purchased by the children. As many as 46 scholars are now paying by weekly instalments for 37 Bibles and 9 hymn books. The Report proceeded to state that the Committee were conscious that much remained to be accomplished, and that many opportunities of usefulness were presented, but of which they were unable to avail themselves not having a sufficiency of funds at their disposal. A balance of £15 was due to the Treasurer.

The Meeting was subsequently addressed by the Rev. S. G. Davis, W. Newton, Esq., Joseph Payne, Esq., Thomas Philpot, Esq., Rev. J. Kennedy, Mr. W. Ferry, Mr. G. J. Hollingsworth, and Mr. Barratt. Towards the close of the meeting, the chairman having offered to give a donation of £5 towards clearing off the debt on condition that the remainder was contributed, the challenge was accepted and the debt cleared off before the Meeting departed.

DOVER GIRLS' RAGGED SCHOOL.

THE Second Annual Meeting of this school was recently held. G. H. Head, Esq., presided.

The Report of the school was read. As an outline of what has been done, what is still doing, it conveys information that cannot fail to interest and gratify. Two years ago, a little band of noble hearts, amid hope and fear, yet strong in the promises of the "Unchangeable," commenced their labour of love. The difficulties with which they had to contend, the patience and perseverance to exercise, can only be known to those similarly engaged. With singleness of eye, though often weary *in* the work, but not *of* the work, they laboured on; and with varied success the school has continued to the present moment. The small group of children that first assembled is now become a large one, no less than the names of 150 girls standing at the present time on the books, of whom, says the Report, there is a fair average attendance. But it would appear, that the number of teachers has not increased in proportion with that of the scholars; the practical exemplification of a desire "to do good, and communicate," has not, as regards the increase of teachers, kept pace with the extending disposition evinced to participate in the benefits the Institution offers. More instructors are wanted; the cry is for help; that cry has gone forth, and shall it not be responded to? It is true that the very arduous task a faithful performance of the duty involves may, to some extent, operate in deterring from the work many really disposed to assist; and probably this circumstance may be assigned as a cause why the toil has been thus far borne by so few. However, those few are cheered by the belief that there is a perceptibly increasing desire on the part of the ladies of Dover to employ themselves in acts of benevolence and love. The Female Ragged School presents an important field for the exercise of those heaven-born principles; and hence hope arises that more will venture to engage in that department of the Lord's vineyard. May not such be reminded that many of the difficulties encountered in the earlier stages of the work are removed: the teachers of the past two years, as pioneers in the great cause, have smoothed many a rough path, and made many a crooked road straight. The "heat of the day" has been their portion; and now they invite, yea entreat, assistance to carry on what, in the face of apparently insurmountable obstacles, has been so successfully commenced and continued.

Papers, Original and Selected.

RAGGED CHURCHES.

When, in reply to the Address of the Ladies of Great Britain to their sisters in the United States, some self-constituted *male* champion of slavery first of all, (for we are morally certain that no woman ever penned the document,) and since then, Mrs. ex-President Tyler, in a letter, which *The Times* justly calls "shrill, screechy, and indiscriminate," gathered up with evident satisfaction some of the melancholy statistics of ignorance and crime in our great cities and towns, and flung them in the faces of the fair remonstrants, not only did the abominations of slavery as an American "*institution*" remain without defence or palliation, but it was all the while forgotten that the very parties who had tenderly entreated on behalf of the oppressed *far-away*, were, with their husbands, brothers, and friends, identified with those philanthropic movements which at this very time are beginning to tell powerfully on the moral condition of the outcasts of society *at home*. We do not write in a tone of self-gratulation, nor yet of an exaggerated estimate of the value of the Ragged School movement, when we say, with humble gratitude to God, that it has already accomplished far more *within the period of its operations* than its earliest and most sanguine friends anticipated. The positive diminution and prevention of crime; the "chance" (as the world would call it) given by our Refuges, Schools, and Adult Classes, whither many of the vilest of both sexes have been attracted by Christian kindness, of the restoration to paths of usefulness of those who had made the first lapse, or even many falls from virtue and probity; the training of the children of the lowest class to habits of cleanliness and order, accompanied by Scriptural instruction, and the sending them forth to Australia, or into the warehouses of London as porters, and even into the streets as members of the Shoe-black Brigade; the happy influence brought to bear on *mothers*, who have heard from female lips lessons of truth and piety, and who love Ragged Schools for the little missionaries whom they have sent home every night to warn, persuade, and comfort them;—all these results already achieved are surely marvellous. Many of the vicious, the degraded, and the impure, have thus been raised to the dignity of the sons of God, and the heirs of eternal life.

We therefore "bate not a jot of heart and hope" in the presence of the appalling difficulties which still present themselves, but, in the name of our God, we "press right onward." It has been well said by a public writer, and we heartily re-echo the sentiment, that "*it is not to be admitted as yet proved that the wickedness of our cities is past remedy.*" The process of amelioration is going forward, and it is one of our greatest of encouragements that our own cause, besides receiving powerful co-operative aid from the erection of model lodging-houses, and the improvement of the dwellings of the poor, as well as the authoritative inspection and control of the common lodging-houses by the police, has itself become *wider* in its range, and that new projects, suggested by the

fresh discovery of urgent evils, have been successively brought into remedial operation. But the question arises—Is the goal yet reached? Is there nothing yet lacking in our spiritual machinery? Granting that the original "Ragged School" has in many places associated with it, and adjacent to it, the Night or Day Refuge, the Industrial Classes, the Emigrants' Fund, the Mothers' Meeting, the Clothing Society, the Temperance Society, the Penny Bank,—all earnestly plied and liberally supported, we submit that there is needed an addition which would constitute the crowning glory of our system. This addition is the "Ragged Church," or "Ragged Chapel;" in other words, places and opportunities need to be furnished for *the preaching of the Gospel* to the "*very poor*" in connection with the "Ragged School."

We are aware that different opinions may be entertained and expressed on this subject. By some it may be considered that such a plan is not necessary with the constantly increasing and successful efforts made by evangelical Christians to provide churches and chapels for the kindling up the lamp of a pure Gospel. Yet while by such objectors all honour is attached to the primary importance of the preaching of the Gospel to the poor, it seems to be forgotten by them, that vast multitudes, both in the metropolis and in the large provincial towns, never enter these new buildings. In London, although our religious edifices are calculated to give accommodation to 600,000 persons, the probability is that not more than *one-half* that number attend with any degree of constancy and regularity, and among those who do attend how small is the proportion drawn from the mass of that "home heathenism" from which our Ragged School children are taken. It is a fact well ascertained, that even where free seats are provided for the poor, this class do not come to the house of God. In some cases this may be, perhaps, because some seats are *free*, and others *paid for*. The poor man, knowing this, will not enter to have his poverty, as he thinks, *looked down upon*, and to have his rags and wretchedness exposed to others, as well as brought out more painfully to himself, in contrast with the good, if not "the gay clothing" of his superiors. In other cases, the preaching is either that of "another Gospel," or the truth itself is so wrapped up in language learned and obscure, and so lacks affectionate earnestness, tenderness, warmth, and unction, that the poor man goes away uninstructed and unblessed, and has no desire to return.

But the *main hindrance* is, as we have hinted, the want of *a place* where, in *that community and brotherhood of want and woe*, where "*frater-feeling*" in adversity would draw the poor to each other—where any remains of self-respect would not be wounded—where, coming forth quietly out of their garrets and dark haunts, they might meet together, and be met by one who, full of yearning pity for their souls, was ready to pray with, and for them, to lead them to sing the songs of Zion, and, above all, to preach to them about GREAT SINS, AND A GREAT SAVIOUR. Ah! that is what we want in London and all the cities and towns of the empire!

But there may be some who will ask—Admitting, as we cheerfully do, that this is *the very thing* which is wanted, is it practicable? The class with whom you propose to deal are the vilest and most degraded, and seem beyond reformation; "our unhappy divisions," moreover, may

prevent harmonious action on the subject even among evangelical Protestants; and besides all this, where is the proof that the experiment has been made with success?"

An elaborate reply to such objections is not necessary; first of all because *the* class on whom "the truth in love" has been brought to bear *with success* in our schools are precisely those who were regarded irreclaimable. Many of the youngest have exhibited both a precocity in cunning and *crime*, and many of those in the adult classes seemed, as Martin Tupper would express it,—

> "Bad apostate souls
> Deserted of their ministering angels, and given up to liberty of sin;
> With stony hearts and iron fists to filch and clutch,—the sensual and brutish;
> Such no lover of the good, no follower of the generous and gentle,
> Could nearer grow to love, than might consist with pity."

And yet in their case, "pity" proved "akin to love,"—nay, proved the parent of a Christ-like compassion for those who were "ignorant and out of the way." And faith in the power of the living Word, and the energy of the Holy Spirit, has prompted to action, over whose results angels have been made glad. Now if it is emphatically true that "it pleases God by the foolishness of *preaching* to save them that believe," may not *greater* results be expected if both to the old and young of the *worst* of the poor, the "*publicans and sinners*," glad tidings be brought from Sabbath to Sabbath of a Saviour who "receiveth sinners," and whose blood can wash out their foulest stains and can make them "white as snow." The richest trophies of grace in all ages have been gathered from this very class; while Pharisees and Scribes have mocked and blasphemed, the "publicans and harlots" have pressed into the kingdom of God. And the Gospel is as "mighty through God" as ever it was "to the pulling down of strongholds." We can therefore add, as we most joyfully do, that the *experiment has been tried with success.* A year or two ago, an English clergyman wrote in one of our daily journals thus: "We hear a great deal in these days about Ragged Schools —when are we to hear something about Ragged Kirks?" Soon after there appeared a brief account of the Aberdeen Ragged Kirk, but beyond the fact that the Queen twice liberally contributed to its funds when residing at Balmoral, the public knew little or nothing of that valuable institution. Since then a full account of its origin, progress, and results appeared in the "Leisure Hour." It is well known that Sheriff Watson was one of the early founders of Ragged Schools, and that the city of Aberdeen presented some of the first ripe sheaves of that harvest which has been gathered over a wide field. But it was found that out of a population of 70,000, although there were forty-one churches, two universities, and fifty-three schools, there were in 1847 "above 10,000 adults who attended no place of worship. *Industrial Schools had done much to reclaim the outcast young, but very unsuccessful had been the efforts to reclaim the outcast old.*" The authentic account given as above-mentioned goes on to state:—

"In these circumstances it was thought that a new system of aggressive effort might be tried. The idea was this:—*an organization of means which would blend the temporal with the spiritual,* and do full justice to the law of self-improvement. The project was that of *concentrated* or *localized* effort,

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beginning, in the first instance, with the simple preaching of the Gospel to a few destitute people congregated in a small room in a wretched house, in one of the most destitute and depraved localities in the city, and afterwards enlarging the operations, step by step, as the people themselves advanced in the progress of moral and social regeneration. The room in which the first meeting was held was one of very humble pretensions. It measured 12 feet by 8, and the roof was only 5 feet 6 inches from the ground. It was seated with fir slabs, and lighted by a penny candle, which stood on the preacher's table. Yet here about twenty of the most depraved and neglected men and women that the city contained listened with respectful attention to the Gospel message, and some of them very soon gave evidence that it had produced a deep and lasting impression on their hearts."

It was resolved to erect a new chapel, which on being completed was known throughout the city as "The Albion Street Ragged Kirk," and the site of this modern erection had long been occupied by a penny theatre of a most demoralizing character.

"Thirty persons attended the first evening this new place of worship was opened. They were literally of the poor, the halt, the maimed, and the blind. One lame man led in his blind sister; a cripple was able to walk into the chapel on his staves; and a vagrant sailor, without legs, was carried to a seat from a low lodging-house near by, where his companions were eating, drinking, dancing, and fighting, while he attended with earnestness to the preaching of the truth. The meeting was addressed in faithful and affectionate terms; the congregation listened with attention; and when told, at the close of the service, that the chapel was built expressly for such as attended no place of worship; that there would be a Sunday School for their children, and week-day meetings for temperance and other benevolent purposes, they were evidently filled with surprise. Next Sunday there were sixty persons present, and soon after the chapel, which held a hundred people, was crowded to excess. As the people improved, the chapel was improved. The deal seats were removed, and the pews constructed, the pulpit was plainly dressed, the interior of the building was tastefully painted, thoroughly ventilated, and well lighted with gas."

Following up this initiatory movement, a self-supporting Tract and Bible Society, a Sunday School, a Prayer Meeting, a Class for Sacred Music, a district Visiting Society, a Religious Library, a Temperance Society, a "Penny Bank," were formed. These extended operations told so powerfully that the first temporary chapel became too strait for the ordinary Sabbath services, and the result has been, that a new and most commodious building, which holds nearly three hundred people, and in which *all* the sittings are free, has been erected, the Queen, Lord Aberdeen, and others subscribing liberally to the building fund.

Last of all, and "not the least important step in the organization of this mission, was the erection of a school for the children of the reclaimed. Near to the chapel, an old building, long occupied by the vicious and the profane, was leased. It was pulled down, and rebuilt after the most approved model of our modern schools. Here there are now 130 poor children daily taught the elements of a common education at a fee of a penny a week; and at night, 50 girls, who are employed at factory work during the day, are taught to read and write, to knit and sew—the fee being also a penny a week. Towards the support of this school the Queen gave a donation of £25. In this school the business of the bank is conducted every Thursday evening, and the Sunday School is also taught in it.

"Such is a brief, but authentic account of the rise and progress of the

'Aberdeen Ragged Kirk.' And truly gratifying have been the results. In a spiritual sense, it has been a recruiting station for the service of God. Some of the reclaimed have died, witnessing a good confession; some are members of Frederic Street Congregational Church; some have been restored to other churches from which they had fallen: while not a few cling to the stated services of the chapel as the home of their first affections.

"In a social point of view the fruits have been no less cheering. The local authorities have certified that the moral condition of the locality is altogether changed. Sheriff Watson, at a meeting of the Aberdeen Prisons' Board, held lately, said:—'It was an interesting fact that, in Albion Street, where there had been a theatre of the lowest description, and which did great evil, a neat chapel had been built on the very site where the theatre once stood. Sabbath-day services and week-day meetings were conducted in the chapel, and great good had been done.' But, more particularly, in the *London Quarterly Record*, the Sheriff writes:—'One most gratifying result has followed this missionary enterprise—many of the children attending the Industrial Schools came from the district where it is situated; and, as it was formerly deemed unsafe for them to hold intercourse with the inhabitants, there is now no feeling of danger from the fellowship, as the aged, to all appearance, have been morally changed, and receive gladly the pure milk of the word of God."

The excellent example of Aberdeen has been followed out most successfully in Northampton. In "A Letter to the Right Honourable the Earl of Shaftesbury on the Establishment of Ragged School Churches, by the Rev. W. E. Richardson, B.A., Curate of All Saints, Northampton,"* the author ably meets the objection to which we have already referred, namely, that it is only necessary "to carry out the attempt made of late years, to erect churches for the especial accommodation of the poor, and all will have been accomplished that could be desired." But the same obstacles have presented themselves to the author as have been realized and expressed by ourselves:—

"I would join in swelling the cry which is made for increased church accommodation; but yet, at the same time, I hold that these churches have not answered the purpose of their erection—the gathering together of the *very* poor. If we inspect the congregations which attend these churches, even in the poorest parts, we shall find that they, in the main, consist of persons of the middle rank, and of the *respectable* poor; but that the very class which we wish above all to induce to attend these churches is not to be found there. The origin of this sad state of things may, I conceive, be traced to the very circumstances attending the erection of these churches, for they have been planted, in the majority of cases, in leading thoroughfares; they have been erected in strict regard to ecclesiastical principles, with an exterior forbidding, almost by its very appearance, the entrance of the outcast poor; and if we look within, we shall, in almost every case, perceive a distinction made in the seats—a distinction oftentimes rendered necessary, as from the smallness of the endowment, (frequently not more than £30,) the remainder of the requisite stipend has to be made up from rent derived from the letting of the pews or seats.

"These facts will, I apprehend, be sufficient, with every one who knows what are the feelings of the VERY POOR, to account for their non-attendance at such churches; they feel that these churches are not for them, but are, to use a vulgar, but most expressive phrase, 'a cut above them.'"

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* London: Hatchard; dated October, 1852, pp. 16.

What is wanted, says Mr. Richardson, is—

"The erection of churches specially designed for the humblest class of worshippers—churches which shall be erected, not in leading thoroughfares, but in the very centre of the most degraded spots—churches in which there shall be no distinction of seats, but where all shall be furnished alike for the use of any comer, without money and without price—which, moreover, shall be erected in a simple and unpretending style of architecture, but yet at the same time shall clearly indicate for what purposes they are designed.

"*I advocate the erection of a building for the double purpose of a church and a school. Such a building cannot, I am aware, receive consecration at the hands of a bishop, but it may obtain his license.*"

The author then clinches his argument by the narration of the successful results of the erection, in a dark district, of "a School House and House of Prayer, in connection with the Church of England, as a thankoffering for the removal of the Cholera." The Bishop of the Diocese preached the opening sermon, and went home to promote the erection of a similar building in Peterborough. In process of time, the Ragged Church at Northampton was occupied with Sunday Schools, an Infant School, and Evening Classes; and, "on the regular adoption of an *Evening* Service, (instead of alternate Morning and Evening Services,) the attendance of *adult* poor so rapidly increased, that nearly every seat was filled, and a Morning Service was commenced, specially adapted for the school children. Mr. Richardson describes the influence exercised on the neighbourhood as "most beneficial," and the "advantages," both "direct" and "indirect," which have accrued from the building being used both as a church and school, as being "many," and operating powerfully in the spiritual elevation of both parents and children. Mr. Richardson earnestly urges the erection of such buildings, not only in the worst localities of the metropolis, but in other large towns, and would wish to see a devoted clergyman appointed to labour, as both chaplain and a missionary, in each district. He earnestly urges the establishment of a Society for the carrying out of this object. He values highly the labours of services by Scripture Readers and Lay Missionaries in many school-rooms, but considers that such a remedy cannot be regarded, even by the most liberal churchman or dissenter, as a substitute for the regular ministration of the Gospel according to Christ's ordinance. Prefixed to Mr. Richardson's letter is an engraving of "All Saints Ragged Church, Northampton," which accommodates two hundred persons, and was erected, including the bell and all fixtures, for a sum not exceeding £600.

The length of our present remarks prevents any reference to similar efforts in London, but in a future number we hope to supply the deficiency.

And now, for the present at least, we must be satisfied with this attempt of presenting the subject of "Ragged Churches" to the serious deliberation and prayerful consideration of all our friends. "Where there is a will there is a way," says the proverb, and what has been done on a small scale may, with energy and caution, be done all over the empire. We have only to add, that we have no fears that among those Christians of various denominations who rally round the cause of Ragged Schools, there can be any permanent or insuperable difficulties as to *modes* and *forms* of worship. That there *are* difficulties here we

admit; but by wise counsel, mutual forbearance, earnest prayer for Divine guidance, and the overwhelming sense of the value of souls, every obstacle may be overcome. A new vein of precious ore will thus yield its hidden treasures, and by the Spirit's power on the PREACHING OF THE WORD, those of whom men of little faith have hitherto despaired, *the very outcasts* of our country—those whom George Whitfield described as "the Devil's castaways"—shall be made "rich in faith and heirs of the kingdom."

PRODUCERS OF CRIME AND MISERY.

BY ALEXANDER THOMPSON, ESQ., OF BANCHORY.

No. III.—FENCES—IGNORANCE—AND SABBATH DESECRATION.

THE system of *pawnbroking* is no small source of crime.

There is considerable difficulty in dealing with this subject—for in itself and if followed out on right principles, there can be no fault found with it It is quite as legitimate for a poor man, in his time of need, to pledge a piece of furniture or dress, as for the rich man to pledge his estate or the family diamonds.

But in the case of the poor man there is peculiar need for the law to step forward and protect him; all the risks of the bargain are against him; and the profits realised from the trade are understood to be such as to give great presumption that the returns are far larger than from almost any other use of capital.

A system has of late been introduced into many towns, of which the profits are monstrous. A small article is pledged in the morning, frequently a part of the bed-clothes, or something not required during the day, for one penny, and redeemed before night for twopence; or, in other words, paying £365 per annum for the use of one pound; or, in another form, if a capital of £50 were fully employed in this manner every day of the year, the profits in one year would amount to £18,250. Surely this is an enormous oppression of the poor which ought not to be tolerated; and yet these *bundle-shops* are perfectly known to the police; they rarely have the pawnbroker's license, but they are left unmolested to aid in the work of ruining the poor.

This part of the pawnbroking system only tends indirectly to the production of crime; but it acts far more directly and obviously by the facility which it affords for getting rid of stolen property.

There are doubtless respectable, or at least prudent men engaged in the business, who will not take suspicious property in pledge; but the records of police courts, and quarter sessions and assizes, show that these men are the exceptions in the trade.

Why should not the public itself take up this trade, and by investing in it a sufficient amount of capital realise an ample profit on the money lent, and yet bestow an immense boon on the borrowers? The *monts de piété* on the Continent are a tolerably close approach to what we have in view. This would at once put an end to the pawnbroker's shop as a receptacle for stolen property.

Another trade followed in many large towns, and not uncommonly in connection with a pawnbroking-shop, or a public house, is that of a "*Fence* or *Flashhouse*" keeper. This profession is for the sole purpose of making money by the crimes of others; and it offers every facility to the thief and robber for the disposal of his plunder. Not only do they give this important aid, but it frequently comes out at criminal trials, that receivers actually point out places where plunder is likely to be found, furnish the means of procuring it, and send out parties, especially juveniles, who are their most profitable customers, to effect the robbery they have planned.

These places are perfectly known to the police. Why should they be tolerated? Yet, how rarely do we hear of their being molested. To receive stolen goods knowingly is a crime, and punishable; but to keep houses with all needful appliances for carrying on the trade seems scarcely an offence; nay, some regard them as valuable auxiliaries to the police.

It is all very good to talk of and to maintain the inviolability of a private dwelling, but it is carrying the idea rather too far to extend it as a protecting shield over such establishments. There need be as little objection to entering into and breaking up one of them, as in treating in the same manner a London hell, or a coiner's establishment.

Were they effectually put down, then thieving on a large scale must of necessity cease, for then it would be no longer profitable—it would, in fact, be useless, except to the very small extent to which articles stolen could be used personally by the thief without the certainty of immediate detection.

The police, if authorised, could break them up in every town in a very few days. Is it wise and prudent to suffer them to exist?

Ignorance and *want of education* are generally found in company with the various sources of crime now described, and are also, in themselves, most fertile causes of it.

Much has of late years been done to promote the Christian education of the people, and a deep debt of gratitude is due to those who have exerted themselves in this great cause; but still much more remains to be done than is generally believed or understood.

Education, by means of Day Schools, has not been made sufficiently accessible to the multitudes who would gladly receive it were it only within their reach. This is true of our rural districts, as well as of our towns; and it is very sad that, while men are disputing and debating about the abstract rights and obligations of the question, thousands should be suffered every year to perish for lack of knowledge.

There is, however, a large class of children below that which ordinary Day Schools reach, and to it most of our juvenile delinquents belong—on them education must, in some sort, be *forced*. They must either be *coaxed* or *compelled* to receive it, just as a nurse deals with a naughty child to accomplish the swallowing of the potion prescribed by the physician.

The ignorance on the part of our criminal population is almost incredible—amounting often to something like the death of the mental faculties.

Of the general state of education in the country, we have no sufficient statistics; but the statistics of prisoners show clearly enough the close connection between ignorance and crime.

From various returns, it appears that of those who are committed to prison in Scotland, where education is said to be rather more generally diffused than in England, not more than two per cent. are well educated, twenty per cent. cannot read at all, fifty per cent. can read with difficulty—which in fact means, cannot read to any useful purpose—and only twenty-eight per cent. can read well.

As to *writing*, it is found that fifty-one per cent. cannot form a letter, that eleven per cent. can write their names only, that twenty-nine can write with difficulty—that is, not to any useful purpose—and that only seven per cent. can write well.

It may therefore be confidently asserted that our criminals, as a class, are grossly ignorant.

The mere incapacity to read and write gives but a faint view of their want of knowledge. To ascertain their actual state, they must be closely examined; and what is the result?

The Rev. Mr. Burnett, chaplain of the jail of Lewes, Sussex, states, in his Report to the Magistrates for 1850–51, that of 510 prisoners, 71 "were ignorant even of the name of our Saviour"—*literally*, he adds, lest he should be misunderstood, *knew not the name of Christ*; 273 "scarcely knew more than

his name—*understood nothing* about it;" 139 were acquainted with the main facts of his history, but could not enter into particulars; and 27 only had further knowledge, or about five per cent. of the whole.

The Rev. John Clay of Preston has given very close attention to this particular subject, and formed most important tables of the state of instruction of the prisoners under his care. In 1846, including sessions and summary cases, thirty-seven per cent. were absolutely ignorant of the Saviour's name, fifty-six per cent. knew his name, ten per cent. were acquainted with the first elements of religious truth, *four in a thousand* possessed general knowledge level to the capacities of the uneducated, and *not one* was found familiar with the Scriptures, and well educated.

His tables for succeeding years give similar results. And in his Report for 1850 we find the following appalling statement (p. 53):—

"Here is the result of the summing up of my prisoners' *Character-book* for the last year.

"Premising that I speak with reference to the 1,636 males under sessions and summary committals, it is a *fact* that—

"674 were unable to read in the slightest degree.

646 were ignorant of the Saviour's name, and unable to repeat a word of intelligible prayer.

977 were ignorant of the reigning sovereign's name.

957 were incapable of attaching any proper meaning to such words as *virtue, vice, righteousness.*

1,111 were unable to name the months of the year in their proper order.

479 were unable to count a hundred, except in some cases by scores."

Such was their ignorance of good. But many of them possessed a positive knowledge of evil. Though 646 of them knew not the Saviour's name, "713 of them were well acquainted with the exciting adventures and villanies of Turpin and Jack Sheppard—knew that they were famous robbers and prison-breakers, admired them as friends and favourers of the poor, inasmuch as if they did rob, they robbed the rich for the poor, and were only not sufficiently alive to the fact that these heroes were at last hung."

But if such be the state both of ignorance and of knowledge on the part of our criminal classes, it is very clear that either the state or the churches, or both, are failing to perform their duties. And it is equally clear, that unless effective and radical remedies be applied, the danger to the state must speedily become imminent. A numerous, and active, and talented class, growing up and rapidly increasing amongst us, without either fearing God or loving man, without a vestige of moral principle, and restrained by no motive, save the very feeble one of dread of punishment, must endanger the best compacted and strongest social system—it undermines the foundation on which it rests.

It is stated that in London alone there were lately upwards of thirty thousand uncared-for juveniles. Thanks to Lord Shaftesbury and his coadjutors, that number has been somewhat reduced, and a few thousands brought under the influence of Ragged Schools, and some hundreds under that of Industrial Feeding Schools. Still, the number at this moment of utterly neglected youth in London is fearful, and it is in proportion equally great in all our large towns, and may be found even in our villages and country districts. It has been calculated that throughout the empire there are not less than from 200,000 to 300,000. Taking them at the smaller number, and allowing to each only ten years of life, they give the annual addition of 20,000 to our adult population, and furnish a steady supply of 200,000 "predatory Arabs" subsisting upon the property of the industrious classes—living at their cost.

The public are not sufficiently alive to the loss inflicted by thieves on the honest classes of society. Mr. Clay, in his Report for 1850, throws light on this subject. He learned from certain convicts the value of their annual earnings, and the amount is startling, as the following extracts show:—

Richard Clarke, in 6 years, earned	.	.	.	.	.	.	£2,820
Edward Clarke, in 3 „ „	.	.	.	.	.	.	1,650
Ellen Clarke, in 2½ „ „	.	.	.	.	.	.	1,550
James O'Brien, in 3½ „ „	.	.	.	.	.	.	1,400
Thomas Kelly, in 20 „ „	.	.	.	.	.	.	8,000
John Flanagan, in 14 „ „	.	.	.	.	.	.	5,800

These and other nine earned among them £32,000 in the course of their professional career, varying from two and a half to twenty years.

So much for this part of the expense of allowing our juvenile outcasts to grow up uneducated and uninstructed.

But if ignorance be thus mischievous and costly, there is *a description of learning*, as already alluded to, which helps forward the evil, and that in a most practical manner.

Bad books are diligently read and studied by those who read nothing else, and are read aloud by them to those who cannot read themselves.

The adventures of Dick Turpin, and the lives of the heroes of the Newgate Calendar, are perfectly familiar to the thousands of our fellow-citizens who know nothing whatever of their God and their Redeemer.

Repeated cases have occurred of late years, in which young housebreakers have avowed that they were led to adopt their course of crime by the perusal of Jack Sheppard, written by a talented but injudicious modern author.

With every possible regard for the liberty of the press, there can be no reason why its licentiousness should be protected. Here, of course, as in other cases, the real and permanent cure is to be found in the implanting of better tastes in the hearts of our juveniles. A pure mind will turn with utter loathing from such productions. But why should the temptation be put before any one? There are laws against the printing and selling of immoral publications; why are they not put in force? Surely it is not impossible for our magistrates to distinguish betwixt a good, a harmless, and a noxious publication; and if the laws be not sufficiently stringent and explicit, may they not be altered so as to meet this evil without affecting the liberty of the press?

The employment of children by their parents or others to beg and steal is a direct mode of producing crime, and it is of daily occurrence. Children often tell the magistrates before whom they are brought, that their parents would not allow them to remain at work or at school, but *forced* them to go out to beg and steal.

The child is caught and punished—the far more guilty parent is let alone, unless, indeed, he can be proved to have been accessory before the fact, or receiver of the stolen property.

This ought not to be; if the magistrates have not at present power to punish such persons as criminals, it ought to be given to them without delay.

Sabbath-breaking with many is the first step in a life of crime. To this our judges have often occasion to allude. Lord Hales was one of the best and wisest of our British judges. He was profoundly learned in the laws of God, as well as in the laws of man; and he declared, after many years' experience, *that he had never met a criminal at the bar who did not date the commencement of his evil courses from his neglect of the Lord's day.* It is remarkable, too, how very often the same confession has been made by those who concluded their career by dying on the scaffold!

It is sad to find that there are some who, putting themselves forward as the special friends of the working classes, advocate, as the cure for half their sufferings, the constant and systematic profanation of the Lord's day. Surely such are "vain men who would be wiser than their Maker." Surely, though they may not know it, such men dream that they can regulate God's world on wiser and better principles than He who made and constituted it what it is.

All experience proves incontestably, that, as in any country, or town, or

district, the Lord's day is hallowed, there crime becomes rare; and as it is desecrated, offences of every sort are multiplied.

Does it not then follow, as a sure inference, that none of our laws should sanction any infringement of that holy day, and that all which bear upon it should go to secure to every man in the land the right of spending, as his conscience dictates to him, the blessed day of rest which God has given him, and which his fellow man has no right to take away?

Poverty is a fertile source of crime; but it is only mentioned here lest the catalogue of producing causes should seem incomplete; to discuss its origin, its causes, and its cure, belong not to the present subject. This much only must be said, that while pauperism is so rampant in our country, it is vain to expect to see our criminal population so small as it ought to be.

Poverty in itself is no crime; but poverty and crime produce each other. Poverty often produces crime, and crime almost invariably leads to poverty. How many of the children in every union workhouse have been sent thither by the crimes of their parents? Could crime of every sort be by any means eradicated from a given locality, it would assuredly be found that it had taken the greater part of the pauperism along with it. Colonel Jebb, in his Report for 1850, p. 27, declares of pauper children, "It is from this mass that the convicts who fill our prisons are in a great measure recruited."

THE ASSISTANT JUDGE AND THE RAGGED SCHOOL TEACHER.

Mr. Serjeant Adams, the Assistant Judge of the Middlesex Sessions, when giving evidence before the Committee of the House of Commons in June, last year, said:—"I wish to say a few words upon a very important subject, in a reformatory point of view—the Ragged Schools. The Ragged School is working upwards. It is beginning with the feet, and I hope that by degrees the higher classes will take a part in the movement; but I believe myself that at present the Ragged Schools are not practically doing all which they may be supposed to be doing, though I think they are laying the seed of future good to a very considerable extent. They at present can hardly be said to be checking crime, though they are checking the causes of crime; they are making boys by degrees become more and more inclined to honest habits. The enthusiasm of teachers of Ragged Schools is marvellous; I have them occasionally before me, to give characters to boys who have been at their schools, and I thus have practical opportunity of learning what they do. This little anecdote may not be uninteresting. A female, some time ago, came before me as a teacher of an Infant School; she came to give character to a boy who had been in the school for three or four months. I said, 'What do you know about this boy of twelve years of age; what has he to do with an Infant School?' 'Oh,' said a person by her, 'my lord, you are mistaken; she means that that is what she gets her living by; but she is a teacher also of a Ragged School.' 'What! How many hours are you teacher of the Infant School?' 'From nine in the morning till five in the afternoon.' 'Then what time have you for teaching the Ragged School?' 'Oh, that does not begin till seven.' And the evenings of this woman, after the day had been spent in the wearisome occupation of managing these infants, was spent in voluntarily teaching these poor children. And I should say, that although perhaps that is a remarkable case, yet it is by no means an uncommon one. I never have a teacher of a Ragged School before me without asking what his occupation is; and I find that their occupations are all of the same character, and that the whole that they do is carried out by the self-sacrifice of time and rest. That a system so supported must produce good effects sooner or later I have no doubt."

SERMON BY THE ARCHBISHOP OF CANTERBURY.

HIS GRACE THE ARCHBISHOP OF CANTERBURY preached an eloquent Sermon on behalf of Field Lane School and Refuge, in St. Sepulchre's Church, London, on Sunday Morning, February 13th. We should have been glad to have given the Sermon *in extenso*, but our limited space only allows for the following extracts:—

"Christ once suffered for sins, the just for the unjust, that he might bring us to God."—1 *Pet.* iii. 18.

EIGHTEEN hundred years ago, there sounded through the world the message addressed to all who had ears to hear, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." The first thing implied in this message is, that naturally there is an alienation of man from God; they who are to be reconciled and brought into agreement must have been, in common language, at variance before. That such is the condition of mankind it needs no laboured discourse to prove; for if God hath given laws for his creatures to observe, and they transgress those laws and follow a will of their own contrary to his, then the first elements of friendship are destroyed, and man is at enmity with God. Scripture therefore says first that sin is the transgression of the law, and then by showing the holiness of God's law, and comparing it with the natural disposition and actual practice of men, shows that all have need of his mercy before they can claim his favour—must all unite in the same language, and say, "Enter not into judgment with thy servant," O Lord, "for in thy sight shall no man living be justified." Nothing more is needed than to compare the laws of God with the character of man, to prove the truth of Scripture, which concludes all under sin. * * * *

When mankind are in this state of enmity with their Maker, there are two ways in which God might have acted towards them. He might have brought his power to bear against them. Dreadful thought! when we consider what that power is; when we consider God's ability of inflicting, and man's capacity of suffering, we may justly tremble, and exclaim, "It is a fearful thing to fall into the hands of the living God." And yet this is the mode of dealing with offenders to which we are accustomed. When the judge passes through the land to take cognizance of transgressors against human law, he does not come with an offer of reconciliation, but for the punishment of evil-doers, that others may be deterred from doing evil. * * * *

But the proclamation of the Gospel is—"Hear, O heavens, and give ear, O earth—God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;"—the Son of Man came not to condemn, but to save the world. And without doubt we can perceive the wisdom of God in this thing, for we know that the voice of kindness has an effect on the heart of man more powerful than the voice of anger or indignation. This remark must be familiar to those who are cognizant with the characters in whose case we are interested to-day. * * * *

And now observe how the wisdom of God proves itself to his children. His purpose was, in the exercise of his free mercy, to brink back to himself a sinful and a rebellious world. The barrier must be first removed which separated man from God; the debt which stood against him must be paid. Your sins have separated between you and your God like a wall which separates one party from another. Christ has thrown down the wall of separation by paying the penalty of sin, and the parties which were before divided, are now brought together again. As we might suppose in the case of the parable to which I before alluded, which represents the servant as owing to his master ten thousand talents. The penalty of debt in that land and age was heavy, and forasmuch as he had nothing to pay, his lord

commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. Now if at the moment when this sentence was to be enforced, when the debtor was on the point of being given up to a state of perpetual bondage, a benefactor should step forward, and say, "Deliver him from the sentence which awaits him, I have found a ransom, lay his debt to my charge, and it shall be paid in full," this ransomer, this redeemer, brings back to his lord the servant who was to have been banished from his presence, and restores him to his service again. The freeman bears the bondman's debt, and bears his obligations. So the Just bore the sins of the unjust that he might bring us to God, not as sinners to be condemned, but as penitents whose ransom has been paid, and who, being not their own, but bought with a price—bought with such a price, my brethren—should thenceforth live no longer unto themselves, but unto Him who died for them.

The first barrier between man and God has been removed. The penalty of sin is paid. Christ has blotted out the handwriting of ordinances which was against us, and taken it out of the way, nailing it to his cross. But more is still needed to bring man to God. His natural estrangement must be overcome, his affections brought towards Him whose anger he is conscious of deserving. For who is there among the sons of Adam who does not avow this consciousness? To speak not of those alone who have lived as open enemies of God by wicked works, if ever the Holy Spirit reaches their hearts and reminds them that for all this God will bring them to judgment; to speak not of the despair which would quench the first spark of repentance as when water is cast on smoking flax. But, brethren, what man is he that liveth and sinneth not? Who has not reason to humble himself in the dust, when comparing what he has been with what he ought to be—with what he might be—with what perhaps he has resolved to be? Who does not feel the need of some assurance that God has mercy in store for those who deserve his wrath, and cannot stand in his sight when he appeareth? This, then, is the second argument by which Christ brings us to God. He brings us to God by proving the love of God towards us; his willingness, nay, his desire to receive us again. He enforces that gracious remonstrance of the prophet, "Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?" Turn unto Me who have so loved the world as to send my only begotten Son, that as many as believe in Him might not perish, but have everlasting life. These are the "cords of a man," in the prophet's language, by which God draws us, and by which man ought to be drawn—ties of love in return for love. * * * *

This, then, was what I desired to show—how and in what manner the suffering of Christ, "*the just for the unjust*," was calculated to produce the effect intended, and to "*bring us to God*." Not, indeed, of itself, any more than the seed cast into the ground will spring up and bring forth fruit without the moisture and the warmth, and the nourishment; but these are the thoughts which the Holy Spirit makes use of and works with, and brings the heart to a lively faith and willing acquiescence in redeeming love. And I have made these truths the subject of my discourse, because they are the principles of the charitable institution which asks your aid this morning. They are truths with which its inmates are made acquainted, often for the first time, and truths specially suited and inestimably precious to their state of mind when awakened to a sense of their miserable condition. There is a conscience in man, accusing, or else excusing him. It may be, it too often is, so seared as to have no feeling; it may be, and it too often is, so feeble as to be easily silenced; but it is sometimes both active and alive, both alive and active. And may we not believe, that when the conscience of a sinner suggests the dreadful end which awaits a life of transgression, the indignation and wrath, and tribulation and anguish, reserved for every soul that doeth evil, can we not believe the first thought to be one of despair? What hope can there be for one so steeped in guilt? so hardened in iniquity? Then how encouraging the words, "Christ suffered for sins, the just for the unjust,

that he might bring us to God!" Sin was indeed great which required this sacrifice; but a sacrifice so great is a full, perfect, and sufficient sacrifice for as many as repent and forsake their evil ways and return unto the Lord, that he may have mercy upon them, and unto their God, that he may abundantly pardon.

Multitudes, encouraged by assurances like these, carried home to the heart by the Holy Spirit, have cast off the works of darkness and put on the armour of light, and denying ungodliness and worldly lusts they will live righteously, soberly, and godly in the world, so as to be useful members of the community, in proportion as they were once most useless and unprofitable; nay, most injurious. To recount the details of blessings so bestowed would be to copy the reports of the institution, every page of which abounds in instances most encouraging, and proving to its active and self-denying promoters, that God is acting with them in their endeavours to instruct the ignorant, to raise up them that fall, to reform the vicious, and to reclaim the sinful. Upwards of three thousand persons, of all ages, but of one class, in a state of physical and spiritual destitution—three thousand such persons have experienced, during the last year, the blessings which Christian charity can bestow, and have been taught truths which they have either never heard or never listened to before; and of these, many, very many, we have reason to believe, will be a crown of rejoicing to their instructors at the last day. My brethren, it is a part of Christian duty to assist institutions which afford such real benefits, which alleviate such grievous misery, by furnishing the means of knowledge and the opportunities of repentance. We promote the purpose of God our Saviour, we render his sacrifice available to every sinner who is brought, through aids like this, to abandon the paths of wickedness and do that which is lawful and right. Every such sinner, every such penitent, is a fresh addition to the triumphs of the Redeemer, a fresh return for the agonies of Gethsemane. Here, then, I may justly claim your liberality, and exhort you to confer on your worldly substance a value which it can in no other way attain. Would to God, my brethren, that we might come to see more of the silver and the gold sanctified to such uses with which the Giver of all good has so bountifully endowed our country. Think what might be done in this land, aye, and in all lands, if it were but borne in mind that the talents assigned to us are but lent to us as stewards, who must give account of their stewardship. If all that is daily spent and annually consumed—not by one rank only, but by every rank—in luxury or vanity, or often worse than vanity—in what injures in some, and in multitudes destroys the Christian character;—if all that is misused, and leaves nothing but remorse behind, were employed according to the will of God, were destined to relieve the temporal necessities and to remove the spiritual wants of our fellow creatures, I may justly affirm, that we should have ease where now we have embarrassment—we should have comfort where now we often have vexation of spirit—we should have many a moral wilderness converted into the garden of the Lord, and we should have peace where now we have too often reason to apprehend disorder. These funds might, no doubt, contribute, as they do too often, to private luxury or to private self-indulgence, but "the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world; and the world passeth away and the lust thereof, while he that doeth the will of God abideth for ever." The same funds, if not devoted to charitable purposes, might be added to the capital by which riches are increased; but riches make to themselves wings and flee away, or at best a man cannot take them with him when he dies. They might augment the store which is to enrich a family; but the favour of God is the best inheritance—an inheritance to children's children—not a perishing, but an everlasting treasure; and if we desire to give to our worldly substance a permanent and eternal value, we shall employ it upon that which is to last for ever. It will have that value if it furnishes means by which one who was dead becomes alive, and one who was lost is found.

Poetry.

TEACHERS, LOOK THRICE!

SEARCHING daily God's own book,
Guided by its golden rules;
Inward, onward, upward look,
Teachers of our Ragged Schools!

Inward look to test the heart,
Ere ye make the work your care;
Try it well in every part,
See if love to God be there.

Onward look to that blest day,
When no more in misery bound,
Ragged ones shall soar away,
By their Saviour to be crown'd.

Upward look for skill to toil,
Strength the warfare to maintain;
Sin resist and Satan spoil,
And the palms of victory gain.

So the angel choirs shall sing,
As the pearly gates ye win;
Servants of the heavenly King,
Welcome, welcome, enter in!

Temple. J. P.

Plans and Progress.

BIRMINGHAM REFORMATORY SCHOOL.

ON the 27th of January, a Public Meeting was held in Birmingham for the purpose of receiving a Report from the Committee nominated at a preliminary meeting held on the 23rd of December; and also for the purpose of forming a Society for promoting the industrial education of criminal children and destitute juveniles. The chair was occupied by the Rt. Hon. Lord Calthorp. The following is an abstract of the Report:—

"The Committee of Inspection, which was appointed on the 23rd of December last, at a meeting convened by circular, held at Dee's Royal Hotel, Birmingham, have great satisfaction in reporting the result of their inquiries into the practical working of the Reformatory Institution for Juvenile Delinquents, in the Ryland Road, which was set on foot last summer by Mr. Sturge, and under the superintendence of Mr. Ellis. The Committee found that the Institution consisted, in fact, of a family group of twenty persons, of whom Mr. Ellis is the head, residing in three cottages in the Ryland Road. All the inmates have been of the criminal class, except Mr. Ellis and his son, the matron, and the field labourer. There are thus sixteen persons in the family who have been criminals. Their ages vary from twelve to twenty, with the exception of one child of only six and a-half, and one young man of twenty-two years of age. They are occupied in various ways according to their capacity; and the Committee found that Mr. Ellis has thoroughly carried out amongst them the principles which he announced in the following words, in June last, to the Parliamentary Committee on the reformation of criminal children, in his evidence respecting a similar establishment formerly under his care in London:—'I recognised them as my children; they looked upon me as their father; and the latent power of their souls being brought into existence, there was every feeling that I could expect from a child towards me; I have seen that all that they did was to strive to know my will, and that will was their law.

I endeavoured to convince those lads that honesty was the best policy, in my conversation with them whilst I was at work, and that they were responsible beings; that they had immortal souls, and that God, being the Ruler of the universe, would know all that they had done and all that they had said. So that those boys now, every one of them, move about, although in my absence, thinking that there is an eye over them. My principal object always was with those lads to put in their power the means of getting a living by teaching them a business. With regard to their morals, I thought I could not do better than set before them a good example; and I ate with them, and drank with them, and slept with them, and I associated with them in every way; and as far as religion goes, I showed them the law of the Gospel as well as I could. I am not much of a scholar myself, and therefore I could not cultivate their intellects much.' The Committee have satisfied themselves that the method of treatment adopted by Mr. Ellis may be relied upon for producing a considerable amount of success. Three principles appear to be uniformly kept in view, all of which are essential to the attainment of the desired reformation of the youthful criminal. His affections must be acted upon, and the moral faculties strengthened by voluntary exertion, which must be directed towards right objects; he must be habituated to labour, and his intellect must be cultivated. The Committee feel assured that the neglect of any one of these principles would be sufficient to destroy all reasonable hope of reformation, and they are disposed to rely very much upon the vigour and skill with which Mr. Ellis constantly applies them in the management of his present school. The encouragement which the Committee have received to attempt the establishment of a Reformatory School does not, however, depend wholly on the success of the Ryland Road experiment. The Philanthropic Society has for years had the care of a number of juvenile criminals, of whom about seventy-five per cent. are permanently reformed, and support themselves subsequently by honest industry. At Mettray, in France, where the boys are very criminal, but the management extraordinarily vigorous and skilful, eighty-five per cent. turn out irreproachable. The Rauhe Haus, at Hamburgh, is an institution of the highest order of merit. It is appropriated to children of the most unpromising character. Yet only nine per cent. give any cause of complaint, and apprentices from that establishment are actually preferred to ordinary boys. There are institutions in Wurtemberg where more than half the children turn out well. An old-established institution, called the House of Refuge, at New York, reclaims seventy-five per cent. of its inmates; and boys who have been sent to the State Reform School of Massachusetts are trusted to collect money and pay bills, and this confidence has never been abused. The duty and practicability of reclaiming criminal children is considered a settled question in the United States, and reformatory institutions are springing up all over that country. The Committee feel quite unable to resist this testimony, and they unanimously recommend the establishment of a Reformatory School in the vicinity of Birmingham. The Committee estimate that twenty boys will cost, one year with another, (at the rate of 4*s.* a head per week,) a total annual sum of 200*l.*; but it is proposed that the candidates shall be received into the Institution gradually, and therefore the full weekly cost will not accrue for the first nine months. This being the case, 150*l.* may be a fair estimate for the expenses of food, clothing, washing, and all domestic current outlay for the first year. The joint salaries of matron and field superintendent may be put at 1*l.* per week, or 52*l.* for the year. The first cost of furniture, hammocks for the dormitories, kitchen utensils, and a few tools and materials, will not exceed 100*l.* These figures added together give 302*l.* as the entire estimate for the cost of twenty boys for the first year, irrespective of house-rent and taxes, and of charges for head superintendence. In reference to the cost of a suitable dwelling-house, the Committee have had under their consideration the proposal made by Mr. Adderley, at the meeting in December, to the effect that he would build, at Saltley, a house, with workshops and dormitories, for twenty boys, and attach to it five acres of land, with space reserved for future additions. The Committee recommend that the Society, which they trust will be formed this day, should accept the offer made by Mr. Adderley, and that, as soon as the house is ready, such Society should place Mr. John Ellis at the head of the establishment. The Committee consider that this Meeting will not be justified in undertaking this experiment unless they are satisfied that the funds be secured to carry it on for three years. They suggest that the admission of candidates into the school shall be subject to the following conditions:—1. That the eligibility of each candidate be judged by the sub-committee of visitors. 2. That if

sanctioned by the visitors, any boy shall be received in the Institution, on payment by an individual contributor, or group of contributors, of 30*l.* or of 40*l.* per annum, or 4*s.* per week for three years, a satisfactory engagement in writing being entered into in each case for the continuance of such payments. 3. That, in case of the death of any boy, or if he should leave the school, a fair proportion of the sum paid in advance should be returned. The Committee are of opinion that, under this arrangement, the Institution will be warmly supported by those who may feel personally interested in particular cases; but they also appeal to the philanthropic inhabitants of Birmingham and its neighbourhood for a general subscription list to meet the first cost of furniture and tools, and to give an opportunity for occasionally introducing applicants who may be unable to obtain nominations. With this view the Committee recommend, that whenever the state of the Institution will permit, a ballot shall take place amongst subscribers for the right of nomination, subject to the approval of the Committee as before."

The following Resolutions were unanimously adopted:—

1. Moved by Captain Tindal, R.N., "That the Report now read be received, and that this Meeting offers its grateful acknowledgments to the Noblemen and Gentlemen who formed the Committee of Inspection, for the attention they have devoted to the subject of the proposed Reformatory Institution; and for their delineation of its principles, and of the means by which it is shown to be practicable."

2. Moved by Rt. Hon. Lord Lyttleton, "That in the opinion of this Meeting, some effort ought to be made to reclaim youthful criminals, and that in order to their rescue from demoralizing influences, it is desirable to provide for them a home, to afford them the benefits of education, and to train them to habits of regular industry, thus giving them the means and opportunity of reformation."

3. Moved by William Scholefield, Esq., M.P., "That in accordance with the recommendation of the Committee, a Society be now formed to establish an industrial institution for the care, employment, and education, of criminal boys, to be called the Birmingham Reformatory School."

DORCHESTER PLACE REFUGE FOR GIRLS.

THE Third Annual Report of the "Training Refuge for Orphans and Destitute Girls from Ragged Schools, 5, Dorchester Place, Blandford Square," has been received, and is encouraging as to this branch of our work. The need for such institutions is obvious to all who are acquainted with the destitute condition of the "ragged girls;" but the expensive nature of the experiment has been objected, as girls take longer than boys to *tame* if they have once *run wild!* and the outlets for employing them are more scarce. Although these considerations made the ladies who conduct this Institution aware of the arduous nature of their undertaking, they did not appear sufficient to induce them to give up the *attempt* to prevent so large a portion of their sex from growing up as pests to society. It is justly observed in the article in our January Magazine, "On Juvenile Delinquency in Newcastle," that "Female crime is even more dangerous, inasmuch as it is more corrupting, than male crime. There is no doubt that demoralization begins earlier, and is more destructive in its consequences, in females than in males; that in them vice precedes crime, and both terminate in misery. . . . We have no hesitation in saying some remedial measures are most urgently required with regard to outcast and neglected female children."

Most heartily responding to the above sentiment, we hail any such "remedial measure," on however small a scale, and only wish we could rouse the public to the urgency of the demand, that such institutions may be increased manifold.

The girls received are those destitute of any means of earning an honest livelihood, and whose attention at the Ragged Schools give promise of improvement if they had the opportunity—the ages from eleven to eighteen. The ladies have found their difficulties not over-stated, either as regards the length of time required to *tame* their charge, or the difficulty of disposing of

them afterwards. Still they persevere, hoping, when the subject is more known to the public, they will be more generally assisted. Their friends as yet have been few, but generous. The cleaning of door-steps has been very useful in giving the girls the first feeling of being able to earn something by their own *honest labour*, and their delight in their own *earned pennies* is encouraging, as tending to a feeling of self-respect utterly new to them. To make the Refuge "self-supporting" has been found impossible. They have *everything* to learn, and a little needlework to help is the most that can be accomplished. One other suggestion, often made, we wish to notice. It is asked "Why not send them to the workhouse?" We answer, They would be supported there, or passed on to their parishes, but not trained or reclaimed. Those who have read in our Magazine the histories of some of this outcast population, know how some of them live by going from union to union, and how little they are thus fitted to be useful or even harmless members of society. We conclude our notice of this Report in the words of a gentleman who addressed a meeting in its behalf, "Think of all that is implied in the words '*destitute girls!*'"

Correspondence.

To the Editor of the Ragged School Union Magazine.

"One-half of the world does not know what the other half suffers."

WHILE the scene is vividly before me, and the words almost ringing in my ears, I would tell your readers what I heard and saw a few nights since in a visit to one of my Ragged Schools.

The master and mistress of an excellent endowed school, with which I am officially connected, have been endeavouring to impress the children of that school with the sense of their own many blessings, and the state of poverty, neglect, and filth in which so many poor little ones of their own age are living—if living it may be called—in this great city. They have persuaded many of these dear children to contribute, not indeed out of their abundance, but out of their small means, a farthing a week each. With these small subscriptions they have bought materials, and cut out garments and made them for their poor ragged brothers and sisters. Some of these they wished to be given to the children of our Ragged Schools; and to impress their minds with the contrast between their own condition and that of the dear children for whom they have saved their money and given their time and work so cheerfully, their kind teachers wished that a deputation (to use a very favourite modern word) of the children should visit the Ragged Schools, which they accordingly did last Friday evening. At one of the schools which they first called on, 140 little ones were having a treat of tea and cake. At the next, they reached the school as the children were singing their opening hymn, and in time to join with them in the opening prayer. When this was over, I walked to the other end of the school, and singling out three boys requested them to come up to me, while the little group of nicely dressed girls, with their fresh, clean, straw bonnets, and white aprons, and nice respectable frocks, and the boys in English blue gathered round us.

The first of the three boys to whom I spoke was a little black-eyed fellow, with a thick, shock head of hair, on the top of which could be clearly seen the marks of the prison scissors. His clothes were literally a bundle of rags, fastened together by sundry strings and knots; for when once in them they would probably never be taken off till they dropped off. The poor child had a bright, quick, intelligent look, that gave me the idea that, with all the crushing and pressing power of poverty and want,

there was still a large amount of *spring* in his spirit. "How long, my boy, is it since you have been in a bed?" "Oh! sir, more than a year." "Where did you sleep last night?" "In a sugar-tub." One of those large hogsheads, in which the raw sugar is brought to our great sugar houses to be refined, and which are then rolled outside the house, on the pavement, in one of the side streets. "Where do you generally sleep?" In a sugar tub, or in a cupboard." "How in a cupboard?" "They put a mattress there, sir, inside the cupboard, and let me sleep there. Sometimes, sir, they fire little guns at me in the morning, and throw water over me." "What did you do last night?" His drunken mother had come to the school, taken him away with her, dragged him to London Bridge, then told him that she meant to throw him over and drown him. She tried to do this more than once, but the boy got from her, and running to Whitechapel, at last took refuge in a sugar-tub.

"Well, my boy," said I to the next, "what is your father?" "I have none—he is dead." "Where is your mother?" "She is dead, too." "Have you any brothers or sisters?" "I have one brother, but he went to sea, and I have never seen him since." This boy was a rather fine lad of fifteen, his features were cast in a superior mould, delicately formed, and their outline decided, and yet almost refined. But the pale face had a *dragged* look, and the dark circle under the eye as he looked down, told of nights of cold, broken, unrefreshing sleep, and days of fatigue and hunger. "Where did you sleep last night, my poor boy?" "I slept in a sugar-tub, sir, till a man came and turned me out, and then I walked the streets the rest of the night." "I found him, sir," said the man who lives on the school premises, "hanging about our door early in the morning; he looked starved and cold. I took him in, and gave him some bread and butter and a cup of tea." "What were your parents when alive?" "They were respectable people, sir; they sold vegetables in ————; but when they died all went." "And how have you lived since?" "As I could, sir." And how *can* a poor child live who is thus circumstanced. He is almost too young to work—perhaps he has never been taught to work—perhaps he does not know how or where to get work; and then what does he do? He either *begs*, and is put in prison for it, as the first of these two poor boys, for it was for cadging, as he said, (begging,) that he had been in prison—his hair bore the prison marks—or else he *steals* to satisfy his craving hunger.

What a history would the lives of ragged children make if put together, when even the brief sketch of two poor children, drawn out by a few questions, presents a picture of so much want and suffering!

My little visitors listened to all this with open ears, surprised looks, and, I trust, with pitying hearts for their little suffering brethren, and grateful hearts for their own mercies, so vividly and strongly brought out by contrast. I hope that when they stepped into their warm bed, and drew the clothes over them, they thought of their ragged brother's hard, cold, uncomfortable, and not undisturbed bed and bed-room, an empty sugar-tub. When they put on their nice clean, warm clothing I hope they thought of his bundle of rags. When they took their comfortable breakfast, they thought of their poor, pale, weary, foot-worn brother, walking the cold London streets at dawn, hungry, and without food; and that the feeling of the Christian poet was in their hearts, if the words were not on their lips:—

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W. W. Champneys.

An effort will be made to provide a small dormitory, with a rug for each poor child, and a penny roll in the morning and evening, just to keep them from starving.

Notices of Meetings, etc.

ELDER WALK, ISLINGTON.

THE Committee and Subscribers held their Annual Meeting in the School-rooms on February 10th. The Ladies' Committee had provided tea, and at six o'clock a small but very earnest party sat down. After singing a verse, Mr. Bruce, the Treasurer, was called to preside. The Secretary then read the Report, which detailed a state of things highly satisfactory to the friends present. The debt of last year, as well as the current expenditure, has been all but defrayed, and the school was spoken of as being in a more efficient condition than in any former period. The receipts for the year were £76; the expenditure £78.

It was stated that about 110 children was now the average attendance. 274 articles of clothing, 51 pairs of shoes, 12 bonnets, and 10 hats had been made or purchased, and distributed at a reduced price to the poor children connected with the school.

HULL RAGGED SCHOOL.

THE Fourth Annual Meeting of this School was held January 17th. The chair was taken by the Rt. Hon. the Earl of Yarborough, who said:—

I ought perhaps to explain how it is that I have come here to advocate the necessity of supporting the existence of so excellent a school in this town of Hull, when I have no claim to do so upon local grounds; for I do not reside in this county, nor have I any property that would justify my taking a particular interest in what is done here. But when I was invited to this chair, I felt it might be thought that I do not subscribe to a doctrine which, however, I most cordially maintain, namely, that it is of national importance that these schools should exist, should be maintained in efficiency, and extended. For it is not for the benefit of this town, it is not for the benefit of this individual neighbourhood alone, that such an institution exists, but it is the duty of all—it is for the interest of all—that we should carry out that old proverb, "Prevention is better than cure." From the statistical returns, with which we are now furnished, upon authority, it would appear that there is a gradual increase of crime in this country. I am doubtful whether that apparent increase is not to be attributed to the better means which now exist of ascertaining the extent of crime. But of this I am sure, that, as our population increases, and as our wealth increases, so much the more is it our duty to see that those who cannot be educated, and cannot be cared for as they should be, in their own homes,—or for want of a home,—should not be left uncared for and unprovided for by those whose duty it is to see that such persons are duly nurtured and trained for citizens of this land. And my advice is, that you regard it as your duty to give education to all—that it is our duty to educate the children of those who are in too low a grade of society to educate them themselves; and that, maintaining our own religious opinions with that sincerity of faith which we feel we are right in doing, and granting to others that difference—of system, perhaps—which we claim the liberty of choosing for ourselves, we ought not to quarrel about minor differences, but to remember that, to do the greatest amount of good we must bring the children within these schools, and there give them a good, sound, industrial, and religious education, whether it be of the Church of England, or whether it be of those who differ from her communion;—whether it be that of Wesleyans, Baptists, or of the Society of Friends, it matters not to me, so long as it be a religious education.

The Secretary read the Report, and the interest of the meeting was well sustained to a late hour, the particulars of which occupy four columns of the local paper, beside a leader of two columns. The want of additional unpaid teachers, the evil of indiscriminate alms-giving, the need which exists for new schools, and the duty of providing a cheap and sound popular literature, appear to be among the more important of the practical suggestions thrown out at that meeting.

NORWICH RAGGED SCHOOL.

THE Annual Meeting of the friends of this institution was held in the old Council Chamber, Guildhall, on February 1st.

The Sheriff (George Womack, Esq.) took the chair. He said:—

Christian friends, it is very gratifying and pleasurable to my feelings, to meet you at this time, especially to promote and extend an institution so worthy of our Christian sympathy and hearty support, seeing that it is based upon pure Scriptural principles, and seeks the interest and welfare of our fellow-creatures. There can be no doubt that the Ragged School has effected great good, and this is a high recommendation. Where Providence has blessed us with the means to do good, it is our bounden duty to use them, and it is one of those pleasures which never wear out. We are all aware that education is no longer one of the luxuries of life, but one of its greatest necessities; and applying to all classes of society. Education is the daily bread of us all, and when we look at the application of art to the manufactures of this country, and the general improvement and advancement of society, we must be convinced that it is no longer a matter of simple preference, but of vital necessity. We must at all times seek to answer the end for which God has bestowed life upon us—not merely to seek our own happiness, but the well-being of those around us.

The Secretary then read the Report, which referred to the condition of the poor generally, and distinctly condemned the system of indiscriminate almsgiving. It pronounced an opinion that the causes of destitution lay principally if not wholly beyond the pale of the Legislature, and recommended capitalists to provide better cottages, properly drained and ventilated for the working classes, and employers to devise means for promoting frugality and industry among the employed, and preventing early and improvident marriages. Christian education was asserted to be the great means of improving the lower classes, and Ragged Schools claim support as conducing to this end.

The average attendance of scholars is from 70 to 80 during the winter. The Committee rigidly refuse to receive those who either go to or are able to attend other schools. They might soon have 500 scholars were they not to keep this rule, as they find that a Sunday evening service for children is a great want of the present day.

Other notices deferred for want of space.

Papers, Original and Selected.

AN IMPORTANT INQUIRY;

OR, OUR PROSPECTS BRIGHTENING.

THE question of the abolition of the punishment of transportation has lately received much attention. This has largely arisen from the reclamations of the Cape colonists, as well as of the inhabitants of Van Diemen's Land, who have long bitterly complained of the introduction of convicts among them, and who, by the last accounts, have threatened "to stop the supplies" should the Government not give way. The demoralizing and dangerous results are increasingly apparent since the discovery of gold in South Australia, as to that region, besides the refuse of English society, convicts of the most atrocious character have repaired, either escaping from their assigned limits, or else their term of transportation having expired. The Government authorities have at length been obliged to yield to the threats and remonstrances of the colonists, and seeing that to those felons already under sentence "another and another yet succeeds," it has been gravely asked, "Whether it would not be expedient to abolish transportation altogether, and substitute for it a lengthened term of imprisonment and hard labour at home?" It is argued in favour of an affirmative answer to this inquiry, that in these days "transportation beyond the seas," even for the term of a man's "natural life," has lost most of its terrors, inasmuch as the "ticket of leave system" is in the main largely consistent with personal liberty, and that even good conduct persevered in for a time may lead to complete liberation from bondage, and a settlement with golden prospects in one of the richest domains and finest climates in the world. But, putting aside the plausibility of such a mode of argument, and setting off against it the dark *reality* as recorded by condemned and transported convicts themselves, we believe that the *secondary* punishments proposed would be altogether inefficient in their results. Most heartily, therefore, do we assent to the opinions expressed on this vexed question by Mr. Serjeant Adams, Assistant Judge, at the March General Sessions for Middlesex. After referring to the Lord Chief Justice Campbell, as being also opposed to the abolition of transportation, he declared that "he did not think that those who supported such abolition were aware of the practical evils which would result from its being done away with. Four or five years ago a Committee of the House of Lords was appointed to examine certain subjects connected with criminal law, embracing an investigation into the condition of juvenile offenders, and extending also to the subject of transportation. Every class of men was examined before that Committee—judges of the supreme courts, and of criminal courts, magistrates, practical men, who were in the habit of visiting prisons, chaplains of jails, philanthropists, enthusiasts, convicts, and jailers; and their opinion was *unani-*

mous that it would not be safe for this country to abolish the punishment of transportation. He believed it would be impossible with the feelings of Englishmen to carry out a system of long imprisonments. To speak from his own experience, he knew that in sentencing a man to transportation, he was giving him the chance of redeeming himself, but after passing the longest sentence in his power (two years' imprisonment) he never went home comfortable." We cannot be surprised that the learned judge should have thus expressed himself, inasmuch as every day we see cases of burglary and robbery from the person, and being daily brought before our police magistrates, in which the chief actors have been the very men who have just completed a term of limited imprisonment. And, besides this, the loss inflicted on the public is enormous, by reason of a long-continued course of unpunished theft, and even if a fresh outrage be detected, it leads to the expense of a new prosecution. At the best, in ninety-nine cases out of one hundred, the end of the London thief's career is transportation, and not until he is deported from the country is society safe. Alas! that amid all these disputes our statesmen and political economists should forget the maxim with regard to those juvenile offenders, who so soon ripen into hardened criminals, that "prevention is better than cure." Sad it is truly to every patriotic and Christian heart, as Serjeant Adams declares, that "the thieves of London are as regularly an organized body as any other trade," and that as "there are a Company of Merchant Tailors and a Company of Goldsmiths, so also is there a Company of thieves." Yes! the training of children to acts of petty larceny is a regular trade in our midst. Many an "Oliver Twist" is being at this hour subjected to the discipline of another "Fagin," and this without a hand being put forth to rescue him from ruin. Thus it is that Serjeant Adams says, "Cases again and again came before him of those who had been traced from infancy, from their earliest crimes perhaps of stealing some small article and selling it to some men in the streets, in order to get a penny to go to the penny theatres, until they came before him and received sentence of transportation." And as the learned judge ranks among those "philanthropists" or "enthusiasts," who believe in the possibility of reclaiming the vicious and lifting up the children of poverty from degradation and misery, well might he with honest emphasis and earnestness give utterance to the memorable words which all the friends of Ragged Schools will heartily endorse, namely, that "*this was from the* want of a better *system for juvenile offenders; they ought to take care of them before they got into prison*, instead of *wasting all their energies after they got there.*"

Our readers will therefore perceive that the great practical question is not so much whether transportation shall be abolished, so as to bring London to something like the condition of Paris, where, we are told, "100,000 convicts, convicts in the proper sense of the word, who had undergone their horrid punishment, reside"—but rather what is to be done with and for those children who, if left to organized training in crime, must become convicts in a short time; what is to be done *with* them and *for* them, so as to keep them *out* of prison altogether, and thus arrive at the best of all solutions of a disputed point by *extirpating* from our social soil that "root of bitterness" from which such fatal fruits have sprung.

It is a matter of congratulation, that in concert with the movement of Ragged Schools, Refuges, and Dormitories, and other remedial measures to which we adverted in our last number, (not forgetting the prospective results of "Ragged Churches," now fairly brought before the public mind,) that Committees of Inquiry of both Houses of Parliament have been making lengthened and minute examinations of competent witnesses, with a view to legislative and benevolent enactments on behalf of both "Criminal and Destitute Juveniles." Last year the House of Commons appointed a Select Committee for this purpose; its labours, which were interrupted by the dissolution of Parliament, have been again resumed during the present session. The evidence given before the Committee in 1852, now lies before us in a "Blue Book," published by order of the House. We are anxious to call the attention of our friends to some of the important statistics of crime and its causes as here set forth, together with some of those preventive and remedial measures suggested by persons of great ability, intelligence, and experience. The witnesses examined amounted to 22 in number, and the evidence, *including* an appendix, occupies 551 pages. A vast amount of valuable information is here submitted.

It appears that, *with the exception of those localities where remedial and moral efforts have been put forth*, juvenile crime is fast increasing. But as Captain Williams, Inspector of Prisons for the Home Districts, said, the "scourge which principally affects large populations does not affect agricultural districts in the same degree. If there were *no closely packed populations*, gentlemen would scarcely be sitting there to suggest any means of remedying juvenile delinquency." Among the causes of crime enumerated, are orphanage and destitution, the drunkenness and brutality of parents, the augmenting magnitude of towns, and the greater separation of classes than in former times—when the rich, instead of residing in the suburban districts, lived amongst the poor, and thus exercised an important moral influence over them. Besides these, are the influences of "the gaff," or penny theatre, the effects of vicious literature, the love of mischief among boys, the temptations furnished by the exposure of goods at shop doors for sale, and the facilities for disposing of these goods when stolen. Mr. John Macgregor, in his evidence, considers "the chief cause of all to be the want of sanitary accommodation, which turns out all the youth of our large cities continually into the streets, and prevents them from having any home; compels them to resort on wet days to the beer-house, and on ordinary days to places where they meet in large numbers, and either gamble or do other things injurious to themselves." A great amount of juvenile delinquency also is traced to the crowded state of the lodging-houses. Lord Shaftesbury found that 14,000 persons slept in 470 rooms. The evils arising from the indiscriminate crowding in these lodging-houses, and in the dwellings of the poor generally, are described as fearful.

It is worthy of special notice, as illustrating the value of the Ragged School system, that, as is stated by Miss Mary Carpenter, (author of a well-known work on "Reformatory Schools for the Children of the Perishing and Dangerous Classes, and for Juvenile Offenders,") as the result of an experience of seventeen years in the city of Bristol, that juvenile crime arises *from the lowest class*, and that the ordinary

National or British Schools seldom or ever operate beneficially on *this* class. It is encouraging also to find it the opinion of the same witness, illustrated and supported by facts adduced, that it is "neglect and not poverty which is principally to be provided against," and that by proper means the lowest children may be brought under the influence of schools; and that were these children freed from those unchecked and urgent temptations which surround them, and moral and religious instruction brought to bear upon them, they would soon become a blessing instead of a curse to society. In truth, this conviction is forced upon the reader, whether he peruses that part of the evidence in which the hardening influence of the present system of prison discipline, as *generally* adopted, is contrasted with the reformatory results of Parkhurst and other prisons, and the Agricultural Reformatory Schools at Red Hill, as well as of those on a similar plan on the Continent or in the United States. With all this is to be coupled the unanimous recommendation of the witnesses for the universal establishment of "Penal Reformatory Schools" over the United Kingdom. We have also here presented to us the actual results of Ragged Schools in connection with industrial training and the religious instruction given in them, as well as the placing of youths, by means of Emigration and otherwise, in the way of obtaining an honest livelihood. On this last point the evidence of Mr. William Locke, the Honorary Secretary to the Ragged School Union, is as authentic and satisfactory, as it is impressive and reliable. He states, that since the establishment of the Ragged School Union, the schools have increased from 16 to 110, the voluntary teachers from 200 to 1600, exclusive of 200 paid teachers, who were not employed at first; and the number of children has advanced from 2,000 to 13,000. The extensive spread of these schools through the country, many of them assisted by the Ragged School Union, he also points out, and furnishes an account of his visits to the schools at Manchester and Aberdeen. As to *results*, the following is a part of Mr. Locke's evidence:—

"We have, in many instances, done a great deal of good; the results are very gratifying; but we attribute most of it to the moral and religious instruction, and industrial training.

"We have had many children, who were formerly very bad characters, reformed: we have many placed out in situations, and doing well, who were formerly quite a pest to the community.

"The schools in London are all managed by local committees, who take a great interest in the children, and who are very anxious indeed to place the children out in situations whenever they can manage to do so; besides, we have emigrated in all about 360, and by the letters which have been received from them from abroad they are all doing well; those children, whilst they were here were earning nothing; many were vagrants or pickpockets, doing a deal of mischief, and cost the community a great deal of money by robbing tradesmen and so on; they are now earning an honest livelihood in the colonies, and, on an average, they receive from 10*s.* to 20*s.* a week, as well as their food.

"How long do you keep them in these schools before they emigrate?—At least twelve months in an ordinary school, or six months in the Refuge; they must likewise be well-behaved, and be able to read and write, and work at some trade. * * *

"Parents in many cases appreciate properly the services rendered to their children, especially those who have emigrated; and some of these boys are writing for their parents to come out to them, and in some cases they have sent home money to assist their parents to go out and join them. In one case a lad has sent 10*l.*, and several have sent money to repay their outfit.

"Another result has been, placing out the children in situations where they can get a living, sometimes apprenticing them; and we have tried a few other efforts, such as Shoe-black efforts, that is, employing a certain number in cleaning shoes in the streets.

"I have been told frequently by the police, who ought to know well, that the neighbourhoods are much improved by the Ragged Schools, and the City Missionary, as well as the Scripture Reader, has often got admission to families in courts and dwellings where otherwise he would not have been admitted, by means of the children; Captain Hay, the Commissioner of Police, has told me so frequently, and so has Sir Richard Mayne."

Mr. Locke considers that while voluntary contributions should be an essential part of the means of support, that they ought to be "assisted from some fund, either parish or public; it would go far to stimulate the efforts of those engaged in the work, and aid them to a far greater extent in carrying it out." He also strongly urges the putting down of street begging by some such power as that exercised in Aberdeen, by which "children going about the streets, pretending to sell things, and yet begging or thieving," should be apprehended, and either the parents (who often send them out to beg, while earning sufficient to maintain them, but who spend their money in drink,) be compelled to support and send them to school; or else, if the parent could not be made to do so, keep possession of the child and send him to school. As to the power of Christian truth and love, the witness has such confidence in them that he has no objection to the reception of a boy into the schools who has been convicted *four or five times.* "We *have rather studied from the first to take in the worst. Nothing can withstand the influence of affection and kindness, even in that very debased class.*" The "great principle kept in view" has been "kindness, Christian instruction, and teaching them their duty to their neighbours and their God, and making the Bible the theme of all our instruction. *No other system, where moral training and Bible instruction are not given, will do any good.*" Mr. Locke thinks Ragged Schools far more efficient than those established under the Poor Law system, but considers that the latter might be so re-modelled as to receive a large class of those children who attend the Ragged Schools. The great deficiency in pauper schools he chiefly attributes to the want of voluntary teachers. He also indicates the remarkable diminution of juvenile crime in Edinburgh in the four years ending December, 1851, in consequence of the establishment of Ragged Schools. We must refer to the "Blue Book" for other points dwelt on, and for suggestions offered by the Honorary Secretary of our Union; as also to his Letter to the Chairman of the Committee, as to the causes of juvenile crime, and its remedies. Among the remedies proposed he would "compel all schools receiving aid from Government, and all parish schools or workhouse schools, to spend a half or a third of the teaching time *on industrial training or household work.*" He would also limit the number of licenses to public-houses, *shut them up all the Sabbath-day*, and increase the cost of licenses and duty on spirits, etc. He would "abolish fairs of every kind, as great social evils; also penny theatres, music and dancing saloons, etc." He would have Government or parishes "assist Ragged Schools in giving food and lodging to the most needy, and sending them abroad." He would "extend education and moral training of the neglected poor by means

of free schools, workshops, lectures, reading-rooms, good books," and would fine "all publishers of immoral, debasing trash;" and last, not least, he would have the Government to "establish preventive and reformatory schools (such as Mettray and Red Hill) for young prisoners discharged from prison, and for young offenders convicted the first or second time." He would also "separate all inmates of union workhouses, in casual wards, so as to prevent contamination and evil communication." With these views most, if not all, our readers will entirely accord.

We have previously alluded to Mr. Macgregor as one of the witnesses examined before the Committee. The information given by him as to the operations of the "Shoe-black Society," is very interesting. So successful has it been that it is now entirely self-supporting. As to the extension of it, he says:—

"*We could extend it indefinitely* almost, but we cannot find individuals like ourselves who would undertake the management. It requires the personal superintendence of gentlemen, and that is given cheerfully every day; but we could not extend or increase our attention."

He adds, as to the moral results of the Society, coupled with its money value,—

"To show the value of the different stations. That at the Duke's statue, near the Exchange, pays us about 2*l.* 5*s.* a week; and I wish to give the Committee the following short deduction from our experience: that the actual nature of the occupation is comparatively unimportant, if industry is immediately rewarded, and not merely enforced; if permanent employment is held out in prospect; if good and bad conduct is made directly apparent to the other lads and to the managers; emulation promoted by classification; honesty, by constant money transactions, where trust is involved; economy, by daily saving; attention to respectability of appearance, by enforcing proper clothing; punctuality, by fixed hours; steadiness, by requiring prolonged attention to duties at a certain post; learning, by promoting to stations requiring it; love of home, by providing for those who would be otherwise without a shelter."

These results are all the more gratifying when we trace the effort to the Ragged School as its foster mother; "attendance at the Ragged School being the only qualification;" and the masters being directed "to select boys between twelve and sixteen years of age, who had been known as boys of good character, known to be destitute, anxious to reform, active, healthy, attentive to their Sunday Schools, *and without reference to their former career*." Here is the true spirit of Him who never refused the worst who came to Him penitently and trustfully, and who, with the pardon of the sin, won the heart of the criminal by words of love, and bade him "go and sin no more." The importance of the voluntary agency, as contrasted with "the agency of *officials*," is strongly urged, and its results are thus set forth:—

"We have Industrial Classes, and 1,500 children are employed in Ragged Schools in London in these classes. We have Adult Classes for the children when they become older; we have Mothers' Classes, where mothers attend with their children in their arms; we have Libraries for the young and for adults; we have Lectures at stated intervals; Sick Funds for those who are ill; Clothing Funds, Savings' Banks, Prayer-meetings, (I attended one lately in Field Lane, where 80 criminal and destitute people were present;) Social Meetings, by which good people are interested in the welfare of the destitute, and become trustees for their benefit; Night Refuges, Emigration Committees, Public Meetings, by which people are largely interested in the criminal and destitute; Baths, Lodging Houses, and a Public Nursery in one case,

where little girls take care of the children of the poor, at the same time receiving instruction themselves; a systematic visitation of the parents of the children attending these schools at their own home. All these managed willingly by a committee of voluntary teachers."

With this "voluntary agency," however, the witness would connect a system of reformation supported by the State imposing local rates, and detaining juveniles; and further, he would establish "*preventive schools*," supported by private funds, to which "juveniles should be sent by magistrates and courts of law, and a certain allowance be paid by the parish, district, union, or county, leaving a quota to be defrayed by private benevolence." Separate (*not* solitary) confinement is also urged; and the witness thinks that the discipline of prisons should be "partly penal and partly reformatory."

We are quite unable, from want of space, to dwell further on Mr. Macgregor's evidence, or to present extracts from the testimony of other eminent witnesses, of which that of the Chaplains of Parkhurst prison and Preston jail, the Recorder of Birmingham, Serjeant Adams, Miss Carpenter, and Alexander Thompson, Esq., are worthy of special attention. We must, however, not forget the evidence of Mr. John Ellis, a London shoemaker—a man worthy of all honour, who has devoted himself with zeal and success to the reformation of juveniles. Mr. Ellis was for a time the conductor of the Industrial Classes of the Brook Street Ragged schools. He testifies that the want of employment is a great cause of crime in boys; that the communication of religious knowledge is essential; that the teacher must associate himself with the boy in every way; and that, under the Divine blessing, no child, however wicked, *need be despaired of who has a heart to feel and a mind to be convinced.*" Sir Peter Laurie, Mr. Ellis shows by the results of his class, was wrong for once, when he said, sceptically and scoffingly, that "he would walk twenty miles to see a reformed thief!" We need go no further for proof than to the case of "M—— M——," who was examined before the Committee, himself a "reformed thief," and "an apprentice to Mr. Ellis," possessing the entire confidence of his master.

And now what is "the conclusion of the whole matter?" Why, that, bad as matters are, but for Ragged Schools, and their auxiliary influences, they would be far worse; that instead of despairing or fainting, voluntary teachers should press onward in the self-sacrificing work, and that many more should enrol themselves in this noble regiment of "The Great Unpaid;" that those who cannot teach, but who God has blessed with means, should contribute to our cause with more cheerful and enlarged liberality than ever; that "the might of *gentleness* is irresistible;" that brute force and compulsion are useless, nay, are hardening in their results; and that it is Christianity alone, in its direct and indirect action, can save the masses of our juvenile population from ruin. With all this we unite the expression of our conviction that "correction, and not destruction,"—a penal reformation, and not "penal ruin,"—prevention rather than cure—will henceforth largely influence the Government and the Legislature in dealing with criminals under sentence, both at home and abroad.

PRISONS NOT REFORMATORIES—WHY?

THE "producers of crime and misery" enumerated in the last three numbers of this periodical are all at work in society at large; but there are others operating *within our prisons*, PRODUCING THE VERY EFFECT THEY WERE INTENDED TO PREVENT—*increasing crime instead of diminishing it.* These may be more easily dealt with than the former, for they have been produced by laws enacted; and by the same means they can be cured, when once the public mind is satisfied the change ought to be made.

(1.) In the first round of legislative mistakes on the subject of criminals we may place the having made our prisons *far too comfortable* places of abode.

Not a few of our prisons look, at a short distance, like the dwellings of our wealthiest nobles. The interior is lighted, and warmed, and ventilated by all the appliances of modern science. The prisoner is lodged, and fed, and clad as he never was before, and never will be again, until he return to the same abode. A troop of well-drilled servants wait upon him; he has a very moderate amount of work prescribed to him, he has daily exercise, and his supply of interesting books, if he can read them; and the whole is enlivened and made more pleasant by frequent visits from governors and warders; and, finally, he has short periods of instruction from chaplains and teachers. In fact, the complete separation of the prisoners from each other, and the regular employment of chaplains and teachers, are the only thoroughly commendable features in the present system. The separation puts an end to the risk, or rather the certainty, of mutual contamination; and whatever man can do to eradicate evil and implant virtuous principle, is faithfully done by the prison chaplains; they are most of them enthusiasts in their laborious profession, and bring to the discharge of their duties much Christian zeal and much love for perishing souls.

Is it reasonable to expect that such prisons as we now have can be regarded with terror—that the thought of entering them should deter from crime? Such a feeling may exist in those who have never been there; but one short imprisonment breaks the spell and dissipates the alarm for ever.

In fact, with the sole exception that he cannot get out, we know not what there is in a modern *model* prison which a culprit can desire and has not. To such an extent is this carried, that it is actually considered by some as a reproach to the governor of a prison, if his men do not increase in weight from month to month. Nay, instances are known to have occurred where a petty crime has been committed for the purpose of procuring the gratuitous cure of disease with more comfort than in an hospital.

It is not enough, however, to look only at the treatment of the prisoner We must look at it in comparison with the lot of the honest hard-working artisan or labourer. Is it right for the State to make the wages of iniquity in every way (excepting personal liberty) higher and better than those of honest industry? This is precisely what our present prison system does. If a poor man commits a theft, he is indeed deprived of his freedom; but in every other respect, he finds himself, during his imprisonment, far more comfortable than he was at home.

No one would propose to make our prisons unhealthy or filthy, or to deprive the inmates of sufficient food and clothing; but certainly, they need not be pampered as they are at present; and with fewer luxuries, and harder labour, and yet with all due regard to health, our prisons might be made places to which it would be a punishment, not a pleasure, to return from time to time.

Take the case of one of Lord Shaftesbury's little outcasts—scarcely covered by his rags—accustomed to sleep at night in the dry arch of a railway, or inside a garden roller, or under a gravestone; and suppose him guilty of theft, and convicted. He is sentenced by the judge—with many goodly admonitions and warnings—to what? To spend the next month or two of

his life in a most comfortable dwelling, to be well cared for. If this treatment deter from prison, and scare away from crime, it is truly marvellous.

A large proportion of our re-commitments are caused by our prisons having no terrors to the delinquents.

(2.) Another very serious prison evil arises from *short* sentences. The object of imprisonment ought to be twofold—punishment and reformation. That our prisons are scarcely punitive, has just been shown,—short sentences make it impossible for them to be reformatory.

What can the best of chaplains do in three days, or even in three months, to instruct and reclaim a youth whose mind has never received the smallest trace of instruction, and whose heart is hard as the nether millstone—whose kindly feelings are deadened, and whose active feelings are all depraved? Nothing but a long course of training can have any effect on such a person.

There is, however, decided positive injury done him, for, by committing him to prison, the *felon mark* is put upon him, and thus, by a short imprisonment, from which he derives no good, the brand of a felon is so effectually burnt as it were into him, that the longest life of honesty may prove insufficient altogether to erase it.

Thus, it is not clemency or kindness it is rather positive cruelty—to the culprit, to pass a short instead of a long sentence upon him.

This is no light matter. The world justly draws a strong and well-marked line of distinction betwixt those who have been in prison and those who have not, and it does not make minute inquiries as to circumstances of guilt or the number of offences; but when once a boy has been in prison, most of the doors of admission to respectable industry and labour are shut and barred against him for ever, and he is placed in such circumstances that he must either steal or starve. Masters fear to employ him, apprentices and journeymen refuse to associate with him, the moral jail-fever is upon him, and they dread being brought into contact with him. Nor are they much to be blamed on account of this feeling—it is a popular tribute to virtue, and in this way no small protection to society against crime; but it does render the return of the convict to the paths of virtue doubly difficult; and it makes it imperative on the State to take care that the felon mark be not rashly put on any one.

On looking at prison records, it will be found that a large proportion of the juveniles are committed for periods under two months; and it will also be found, that of the inmates of a prison, from 50 to 70 per cent. are re-commitments.

As a proof of the effect of longer sentences, the Governor of the Edinburgh prison stated, in a Report in 1847, that of those who were sentenced for the first time to six months or upwards, only 20 per cent. were re-committed.

So little terror have short imprisonments, that some spend no small portion of their lives in undergoing them. Some few years ago, there was in Edinburgh jail a woman imprisoned for the 110th time; another in Dundee, under twenty-six years of age, who had been 34 times in Dundee jail, and 28 times in Edinburgh jail, making 62 commitments in all; and other prisons furnish similar cases.

Short sentences are long enough to blast the character for ever; they are too short to do any real good—the oftener they are inflicted the more do they harden the offender. It is high time to try if something better cannot be devised.

(3.) Mischief arises from *the forms of our criminal procedure in trifling cases.* In them the whole pomp and dignity of judges, and counsel, and jury, tend not to raise but to lower the majesty of the law—to exalt the little culprit to the honour of a hero or a martyr, and nothing can have a worse effect upon his mind. There seems no occasion for the trial by jury of juvenile offenders. They ought all to be summarily disposed of by the magistrates, even although the case be aggravated by previous conviction; the employment of juries on such occasions is not needful for the protection of the offender, and it is a heavy tax on the time of the jurors.

(4.) Evil is done by the *great diversity of sentences* pronounced on the same offence by magistrates in different parts of the country. One man inflicts two or three months' imprisonment in cases were another thinks two or three days sufficient. Our criminal population is very migratory—they are tried in all parts of the country, and they speculate on the chance of meeting with short imprisonments, and the diversity teaches them to look on the law as an arbitrary thing of which they are the unfortunate victims—instead of being a sure and certain rule which is to be invariably applied to them as certainly as they are convicted.

If the views already expressed as to short sentences be correct, then it would not be harshness, but mercy to offenders, to deprive every judge and magistrate of the power to inflict them. If punishment be necessary, it ought to be such as is likely to do good.

Such are some of the more prominent social and prison evils under which we are now suffering.

Different minds will regard them with various degrees of condemnation, but few will doubt that they are all doing, more or less, the fatal work of ruining our lower classes for time and for eternity, and gradually dragging down those above them to the same wretched condition. Some of the evils can be cured—all of them can be abated—by changes in our laws, or in the administration of them. But if we keep up and maintain them, we are preparing for ourselves the sure and certain decline and fall of our mighty empire. We have only to let things alone; the consummation is sure: it may be slow—it must be miserable.

A. THOMPSON.

BIRMINGHAM REFORMATORY SCHOOL.

AT the formation of this infant Institution, C. B. Adderley, Esq., M.P., in supporting one of the Resolutions, said:—"He had not come to the meeting for the purpose of begging their assistance in the promotion of the objects which he had in view; he stood before the meeting in a prouder position; he was there to give, and not to receive. He stood there also as the member of a Committee which for several weeks past had laboured strenuously in the task of elaborating a plan which would afford them the opportunity of discharging a duty which they must have felt, innocently perhaps, that they had too long neglected. In the Report upon the condition of Mettrai, by M. de Metz, that gentleman stated that all good and great men were rallying round the Institution, and that the principle upon which the establishment was conducted, was no longer a matter of doubt or dispute. He was glad to see that in Birmingham the same alacrity was beginning to be felt on the subject. He was happy, also, to be in a position to state that, as in the case of Mettrai, so in that of this town, a great number of good and great men were rallying round the proposition. Among those to whom he might allude were Mr. Fitzroy, the Under-Secretary of State, who had expressed his warm approval of the plan, had requested that he might be allowed to become a subscriber, and be constantly informed on the proceedings of the Institution; Colonel Jebb, the Chevalier Bunsen, the Chaplain of the Preston jail, Mr. Dickens, the Chairman of the quarter sessions of the county of Warwick, the Mayor of Manchester; Mr. A'Beckett, and Mr. Paynter, magistrates of London; Mr. Oliphant, who had been for some time associated with Mr. Macgregor in London, in establishing an Institution for employing juveniles in various trades and occupations. Mr. Power, the Recorder of Ipswich, the Hon. and Rev. G. M. York, of Birmingham, and numerous other influential gentlemen, had one and all written to him and expressed, either in part or entirely, their complete approval of the proposed plan. He was anxious that the meeting

should not consider that he attended there as an advocate to plead on behalf of 'criminals,' for those on whose behalf this Institution was proposed were not 'criminals,' and in no sense could they be called 'criminals.' They might be called destitute, for such, indeed, they were;—double orphans—orphans both in body and mind; but it was a positive injustice to call them criminals. Even Colonel Jebb, who, from his position, would be the last man to sympathise with the criminal, had in his last Report come to the conclusion that these children had been too severely dealt with, that it was monstrous to inflict upon them the brand of criminals, and that it was high time such a stigma was removed from them. If any persons were the criminals it was himself, those whom he addressed, and others who, having wealth, influence, position, and the opportunity to have taken better care of these children, had neglected to do so. There were, it was true, young criminals to be found in that town and in many other places, and those he would punish even more severely than they were now dealt with; and they would be able to punish them more severely when their own breasts were clear on the subject of the duty which they had so long neglected, and when the law was so administered, as that those who were really criminal received due punishment, and were not mixed up with other youths who were really not culpable. If there was one point more dangerous than another to this country, it was the fact that in the breast of every magistrate and judge throughout the land there was a feeling that the administration of the law was not just, and the consequence of that feeling was that they did not administer the law as they were told to do, but allowed their feelings and convictions to sway their judgments; and, as a consequence, the greatest uncertainty prevailed in the administration of the law, and a want of equality of justice throughout the land. He really felt that it would be almost better to let the young criminals loose than to administer the law in the uncertain mode in which it was now dispensed; for when once the law was in a state of uncertainty, its operation was little better than tyranny. He was anxious not to be understood as imputing injustice to the law as it now stood. Many of our laws were so vague, that their administration must often be carried out 'in the rough,' and it was impossible in many cases to attach the responsibility to the proper quarters. They must, therefore, inflict the penalty upon the breach of the law upon the person caught in the act. In the case, for instance, of a little child being passed through a pane of glass, in order to steal what was in the house, the child, if caught in the act, must be punished, though the more guilty parties outside might escape the consequences of their guilt. He would even go further than this, and contend that there was no injustice in the administration of the law in a case which occurred a short time since at Manchester. A little child was, upon the completion of its sentence in the jail, turned out into the streets of Manchester to go to its home—a cellar. On arriving there she found that her parents had left, the door was shut against her, and she was informed by a neighbour that her mother had gone to the workhouse. The child wandered about the street the whole of the day and night, till on the following morning the instinctive pangs of hunger led the child to grasp a loaf of bread to appease the cravings of her hunger. The child was in prison again on the next day. The chaplain tenderly reproached her for having so soon broken her vow of repentance. The blush of shame was not extinct on the poor child's face, she hung down her head, her spirits sunk sadly within her, and on the following day she destroyed herself (sensation.) Who shall say that persons of wealth, of situation, and of influence were not deeply responsible for the untimely end of this poor child?—for by a different mode of education and treatment the sad end might in all probability have been averted. With reference to the plan adopted by Mr. Ellis, he believed it had been eminently successful, and he was proud to think that through the benevolent generosity of Mr. Sturge the services of Mr. Ellis had been secured to Birmingham. Mr. Ellis did not pretend to give religious instruc-

tion; he merely proposed to find the boys home and employment. The objects with which they had to deal were offences against human laws, and full occupation was in itself almost an antidote to such offences. The great secret of the success of Mr. Ellis was that he used no restraint whatever over the boys. If any person had any misgiving as to the efficacy of his plan, he (Mr. Adderley) would advise them to visit the home where the boys resided, and make themselves acquainted with the means adopted and the results obtained, and he felt confident that no person would, after such an investigation, feel any doubt as to the propriety of securing the services of Mr. Ellis in the management of the Institution which it was the object of the meeting to establish."

Poetry.

THE VOYAGE OF THE RAGGED SCHOOL SHIP.

On—on—on—the Ragged School Teachers sail,
Over the surging sea, in spite of the thund'ring gale;
Bravely the boats they man, and boldly they breast the storm;
And keenly the surface scan, for many a struggling form!

Down—down—down—the Ragged School Teachers go;
Into the trough of sin, and between the waves of woe:
Gathering outcasts in, at once of their rags they strip;
And for them a berth they win, in the hold of the gallant ship.

Up—up—up—the Ragged School Teachers gaze,
And they see that the glorious sun is piercing the gloomy haze;
They *watch*, and the dark clouds pass,—they *wait*, and the rain showers fail;—
They *pray*, and the freshening breezes swell out the expanding sail!

Hark!—hark!—hark!—the Ragged School Teachers hear
The dash of the rolling billows, which tells that the land is near:
They gather the crew around—their anchors prepare to cast;
And the songs of their joy abound, as they enter the port at last

Temple. J. P.

Plans and Progress.

LIVERPOOL INDUSTRIAL RAGGED SCHOOLS.

The following particulars we glean from the Report recently received of this noble and well-conducted Institution:—

The number of children on the roll on the 31st of December, 1851, was 111; the number admitted during 1852 was 197; making a total of 308. Of these 173 were born in Liverpool, 100 in Ireland, and 35 in other places. The average number on the roll throughout the year was 113; the average daily attendance 101. The number removed during the year was 182, leaving 126 on the roll on 31st December, 1852.

The present object of these schools is *to prevent destitute and neglected children from becoming criminals.* That there are substantial grounds for concluding they

will become criminals, without some preventive agency intervene, we give the following details in proof:—

Children both parents being dead	boys	22	girls 13
„ „ mothers only alive	„	75	„ 45
„ „ fathers „ „	„	14	„ 7
„ deserted by parents	„	10	„ 6
„ having worthless parents	„	50	„ 21
„ „ parents alive, but sick and disabled	„	13	„ 12
„ motherless; drunken or worthless fathers alive	„	2	„ 1
„ fatherless; drunken or worthless mothers alive	„	2	„ 1
„ motherless,—father in prison	„	1	„ 2
„ sent by the parish authorities	„	3	„ 1
„ step-mother only	„	1	„ 1
„ mother only alive, but blind	„	2	„ 1
„ mother only alive, but in prison	„	1	„ 1
Total	„	196	„ 112
Average number who have slept in the house	„	12	„ 8

In the Industrial department the first germ of reformation is generally brought to light. It has been again and again *proved*, that the best way of insuring *honesty in the man*, is to encourage *industry in the child*. Everything, therefore, that can be done to make work attractive has been adopted by the Committee. In the course of the past year a new variety of employment has been provided for the children. Besides the usual occupations of making and printing paper bags, picking bristles, etc., a piece of ground, rather more than an acre, was taken at Everton, in the spring of the year. This has been cultivated by the boys, and, although the Committee cannot say it has proved profitable in a pecuniary point of view, still some sales of vegetables have been made, and a large quantity grown for the use of the establishment. But it was not with a view to the money-profit that the garden was taken—the object was something higher—it was to *coax* and induce idle boys to become workers, by *seeing* the result of their own labours; and, through the pleasing work of gardening, to humanize, as a step towards Christianizing, the "City Arabs" and the "Home Heathen." This experiment, so far, has proved most successful. The following table shows how the children have been industrially occupied:—

Number of boys employed in the printing room	6
„ „ „ in making paper bags	26
„ „ „ in tailor's room	8
„ „ „ in shoemaker's room	6
„ „ „ at the garden	4
„ „ „ as assistants to the cook	4
„ „ „ as door-keepers and messengers	4
„ „ „ sorting bristles, picking senna, etc.	18
Total	76

The elder boys are engaged in almost all the above occupations by turns.

Number of girls employed in making up clothing, to be sold at a reduced price	14
„ „ „ in making corn sample-bags, etc.	20
„ „ „ in washing and household work	12
„ „ „ as door-keepers, etc.	4
Total	50

The elder girls are engaged in almost all the above occupations by turns.

In the course of the year the girls have made the following articles:—156 shirts, and 30 blouses for the boys. For their own use they have made 120 chemises, 71 aprons, 60 pinafores, 31 frocks, a quantity of sheets, towels, and pocket handker-

chiefs. The boys have continued to make and mend their clogs, jackets, and trowsers. Now, independent of all this labour, in which the children have been engaged for the benefit of themselves personally, the Treasurer's account shows that £104. 7*s.* 7*d.* actual profit has been received for work done in the school.

In rather more than three years 112 boys and 52 girls have passed through the schools and placed out in situations.

Every Sunday afternoon a member of the Committee attends the school to meet the "Place Boys." Sometimes more than twenty are present. Advice and instruction is given, *thrift* is encouraged by the establishment of a Savings' Bank; and by such means it is endeavoured to water the good seed sown, that fruit, in due season, may be reaped. Several boys have been sent to sea, many of whom, on their return to port, visit the schools on Sundays.

To make the Institution still more efficient, the Committee have had under their consideration the desirableness of having, in connection with it, a vessel moored in the river, where those lads who evince a predilection for sea may be trained as sailors. The increasing scarcity of seamen, and the disappointments which ship-owners and masters experience in boys who go to sea without any knowledge whatsoever of their duties, lead the Committee to believe that, independent of the benefit to be conferred on the boys themselves, such an establishment afloat, if worked aright, would form not only a great boon to the ship-owner in particular, but to the Liverpool community at large. The Committee, in the present state of their funds, would not be warranted in adopting, *at once*, such an experiment; they therefore merely throw out the suggestion. If the public will support them with adequate means, they are prepared to do their part in endeavouring to procure the ship.

The following Resolutions were adopted at the Meeting:—

1st.—"That the Liverpool Industrial Ragged Schools are continuing completely to answer the end for which they were established; viz., to give destitute, and even criminal children, at least a prospect of becoming honest, industrious, and useful members of society."

2nd.—"That the industrial training and diversity of employment provided in the schools and garden are found peculiarly attractive and beneficial to this class of children; and that a ship moored in the river, wherein some of the boys might be trained as seamen, would, in all probability, prove a most valuable auxiliary to the Institution."

3rd.—"That application be forthwith made to the Lords of the Admiralty, praying them to grant a hulk for that purpose, provided the Committee can show that the Liverpool public will supply funds for the support of the same."

EDINBURGH ORIGINAL RAGGED AND INDUSTRIAL SCHOOLS.

THE Annual Meeting of this Institution was recently held, when the immense Music Hall of the northern capital was densely crowded in every part. A highly interesting Report was read, of which the following were some of the particulars:—

"The Report states that the number of children admitted into the schools during the year was 157, which, with the number on the roll at 31st December, 1851, 302, made a total of 459. Of this number, there were 156 boys, 126 girls, and 177 infants. One of the tables in the Report, illustrating the principle of taking up the children before they had reached the age of ten years, showed that while, in 1847, 204 of the children in the school were above, and 175 children below, ten years of age, the latter class had, in 1852, decreased to 121, and the former class had increased to 338. Tables are given in the Report showing the kind of education and progress of the pupils. The Report adverted favourably to the skill and energy of the teachers, the diligence of the pupils, and the discipline of the School. The discipline that prevails in the School is excellent, "being such as (to use the language of two most competent authorities,—the Rev. George Davidson and Mr. James Fulton, the rectors of the two normal schools in Edinburgh) could obtain only in schools pervaded, as the Original Ragged and Industrial School is, by the influence of a sound and thorough

Scripture training." Dr. Woodford, one of her Majesty's Inspectors of Schools, in his general Report to the Committee of Council on Education, for 1851-1852, bears his testimony to the admirable management of the Schools. Dr. Woodford states that in the five years "during which the School has been in operation, 216 of the mere off-scouring of the streets [the number now is 242] of whom 78 in 112 could neither read nor write when admitted, have been rescued from vice and misery, and are now engaged in honest, industrious, and thriving occupations." The Report then adverts to the soundness of the principle of making the Bible the basis of education in the School; and to show the proficiency of the children in superficial knowledge, states that some of the scholars had competed for and carried off six prizes given by a gentleman in London, to be competed for by the children in all the Ragged Schools in the United Kingdom. The industrial department had been conducted with as much vigour and success as the educational. There were ten boys employed in tailoring, five in shoemaking, four in carpentering, thirty in box-making, fifteen in brace-making, and forty young boys in hair-teasing and other simple work. Sixty-five girls were learning to knit, and ninety-two to sew. Forty-two had taken their turn in washing, forty-two were able for kitchen work, and sixty had taken their turn in cleaning the school-rooms. Three girls were employed daily in assisting in the kitchen, twenty-four in washing the rooms three times a-week, and twenty in washing their own and the boys' school clothes once a-week. The boys and girls were employed in these branches of industry three hours a-day. All the clothing was made and repaired by the children. The Report next states that twenty-six children who left the school have during the year got employment; sixteen are said to be working; thirty-two were sent to parishes on which they had a claim; nine had gone to higher schools; thirteen had gone to Roman Catholic schools; thirty-nine had deserted, and would not return; twenty-three had left Edinburgh; and four had died. The number of children who had, since the commencement, obtained employment out of the schools was, in 1847, 35; in 1848, 45; in 1849, 50; in 1850, 50; in 1851, 36; in 1852, 26; total, 242. There were at present very few children above twelve in the school, excepting those sent by the magistrate, and the diminution in the number who had gone to employment was the result of endeavouring to get the children at as early an age as possible. On the subject of the ultimate disposal of the pupils, the following minute had been come to by the Committee of the Directors:—"The Committee, finding that an outlet for the children is required, and having anxiously considered what that outlet ought to be, are of opinion,—1st, That emigration is that which is most likely to be permanently available; 2d, That all that the Directors of Ragged Schools, as such, can do, is to endeavour to induce some party, say the Government, to take up the case of the Ragged School children where the Directors of Ragged Schools of necessity must lay it down. But fourteen years of age is that at which the children are dismissed, and this is perhaps too early an age for individuals to commence to labour as emigrants. The Committee, therefore, think that an additional period should be spent, either at home or abroad, in extending their education, and in special training for the occupation which is to engage them in the colonies." The Report proceeded to say,—"The Directors would again earnestly commend this subject to public attention, for they are well assured that removal from the scene of early association is the safest and best way to provide for children educated and trained in Ragged Industrial Schools. This mode of providing for the children has been tried on a limited scale, and with entire success. During the last two years fourteen girls and one boy have been sent to New Zealand and America. It may be observed that these girls were not selected on account of any peculiar fitness, but simply because they were of a suitable age, and willing to emigrate. The sum required for the purpose of emigration is not extravagant. If America is chosen as the place to which the children should be sent, £200 would suffice to send thirty of them to that country, fully equipped. We fear that the whole of this sum would not be expended the first year, for there is a serious barrier to overcome, to wit, the unwillingness of parents to allow their children to emigrate. A prejudice, and in very many cases a worse reason, causes these people to oppose the emigration of their children. Judicious management alone will overcome this." The Report concludes with an abstract of accounts, that, including £1,715 of donations, £89, the proceeds of work done at schools, and a balance of £160 from last year, etc., the entire receipts for the year were £2,050. 7*s.* 8*d.*

Correspondence.

RAGGED CHURCHES—WHO WILL HELP?

To the Editor of the Ragged School Union Magazine.

"*March 7th*, 1853.

"Sir,—Observing in the Ragged School Magazine of this month, a suggestion for providing 'Ragged Churches or Chapels for the preaching of the Gospel to the *very* poor,'—an object which I have had some time in view—and which I am of opinion would prove of the greatest benefit, and be an excellent auxiliary to the Ragged School, and which I feel very desirous to promote.

"I write to say, that should a subscription be set on foot either for the purpose of renting suitable places in proper localities for the purpose, or of building the same, I am willing to give £10, and Mr. R—— another £10 towards the same, in the hope that it may be an inducement for others to come forward in a similar way.

"I would suggest that the place should be as plain as possible, with a view to comfort and convenience, with benches instead of pews, and should be appropriated exclusively to the *poorest* of the *poor*.

"I am, Sir, yours respectfully,

"J. R., *A Subscriber*."

RAGGED SCHOOL SHOP.

To the Editor of the Ragged School Union Magazine.

"Sir,—The proposition to establish a Shop for the sale of the products of our Industrial Classes, and of all other articles pertaining to Ragged Schools, was made in your pages about six months ago, but I could find no one to second the suggestion. This useful addition to our means of employing the poor, and disposing of the results of their labour, is, however, now in operation; and although the depôt or shop is of course at present only in its youngest infancy, yet, if your readers will support it by sending articles for sale, and *buyers to buy*, there is no doubt but that a very general want will be supplied, by finding a central place for all materials connected with Ragged Schools.

Firewood, at 24 bundles for 1*s*., is the first article which we have resolved to commence business with; and this may now be had *at* "*The Ragged School Shop*," *No. 5, Crown Court, Chancery Lane.*

J. M.

HILL STREET REFUGE AND NURSERY.

To the Editor of the Ragged School Union Magazine.

"*February 26th*, 1853.

"Sir,—Recently the friends of the Huntsworth Mews and Hill Street Ragged Schools, Refuge, Infant Nursery and Laundry, held a sale of ladies' useful and ornamental work in Edward Street, Portman Square, in aid of the funds of this valuable establishment. Notwithstanding the inclemency of the weather the attendance on both days was numerous, and the result of this effort was very encouraging to all interested in its success. In one room was placed a small printing-press, (kindly lent for the occasion,) and a boy from the school was busily employed in printing off some appropriate verses, the production of the well-known pen of J. Payne, Esq., entitled, 'An Appeal to those who can Feel.' Altogether the scene was an animated one, and many visitors

kindly expressed themselves much gratified. No band was in attendance—a frequent accompaniment on such occasions—but early in the day were heard the happy voices of the youthful inmates of the Refuge, singing heartily the National Anthem.

"The Committee have every reason to 'thank God and take courage,' but while grateful for past mercies they are anxious for the future, and desire to increase the number of girls in the Refuge, which has been circumscribed on account of the low state of the funds.

"Connected with the Refuge is an Infant Nursery and a Public Laundry, which afford a variety of employment for the girls and prepare them for service; but these different branches cannot be carried on without much pecuniary aid, and it is earnestly hoped that many hearts may be inclined to give liberally, and that this important institution may not languish for want of means.

"The public are respectfully requested to inspect the whole establishment, and are invited to 'come over and help us.'

"I remain, Sir, your obedient servant,

"A MEMBER OF THE COMMITTEE."

[It affords us much pleasure to inform our readers in general, and our friends in particular who aided the Bazaar here referred to, that the proceeds of the sales during the two days amounted to about £230, which gives the Committee great encouragement to carry on with vigour their useful labours.—ED.]

Editor's Portfolio.

POWER OF A MOTHER'S NAME.

A YOUNG MAN ENTERING PRISON.

A WRITER in the Boston Times describes a visit to a penitentiary at Philadelphia, and gives the following sketch of an interview between Mr. Scattergood, the humane warden of the prison, and a young man who was about to enter on his imprisonment. Few will read it without deep emotion.

We passed on to the ante-room again, where we encountered a new comer, who had just reached the prison as we entered. He had been sent up for five years on a charge of embezzlement.

He was attired in the latest style of fashion, and possessed all the *nonchalance* and careless appearance of a genteel rowdy. He twirled his watch chain, looking particularly knowing at a couple of ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in. The warden read his commitment, and addressed him with,—

"Charles, I am sorry to see thee here."—"It can't be helped, old fellow."

"What is thy age, Charles?"—"Twenty-three."

"A Philadelphian?"—"Well, kinder, and kinder not."

"Thee has disgraced thyself sadly."—"Well, I aint troubled, old stick."

"Thee looks not like a rogue."—"Matter of opinion."

"Thee was well situated?"—"Yes, well enough."

"In good employ?"—"Well, so so."

"And thee has parents?"

"Yes."

"Perhaps thee has a mother, Charles?"

The convict had been standing during the brief dialogue, perfectly unconcerned and reckless, until this last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more suddenly than he did when the name of "mother" fell on his ear. He sank into a chair—a torrent of tears gushed from his eyes—the very fountain of his heart seemed to have burst on the instant. He recovered partially, and said imploringly to the warden:—

"Don't you, sir, for God's sake, don't call her name in this dreadful place! Do what you may with me, but don't mention that name to me!"

There were tears in other eyes besides the prisoner's, and an aching silence pervaded the group which surrounded the unfortunate convict.

The black cap was drawn over his eyes, he was led to an adjoining apartment and stripped, and shortly afterwards he re-appeared on the corridor. He passed silently in charge of a deputy-keeper to a lonely cell in a distant part of the prison, the door creaked on its hinges, he disappeared, the chain dropped from the outside bolts, and Charles was a close prisoner for five years to come.

We left the prison with heavy hearts, relieved, however, by the reflection that this was one of the best devised institutions of its kind in the world, and that its administration in the hands of Mr. Scattergood secured to its unfortunate inmates the most "equal and exact justice."

TRUTH IS MANLY.

Be very careful to speak truth; and beware of lying. As lying is displeasing to God, so is it offensive to man; and always, at the latter end, returns to the reproach and disadvantage of him that useth it; it is an evidence of a weak and unmanly mind. Be careful that you believe not hastily strange news, and strange stories; and be much more careful that you do not report them, though at the second-hand; for if it prove an untruth, (as commonly strange stories prove so,) it brings an imputation of levity upon him that reports it, and possibly some disadvantage to others.—SIR MATTHEW HALE.

Notices of Meetings, etc.

ST. GILES AND ST. GEORGE'S RAGGED SCHOOLS.

A PUBLIC Meeting of the friends and supporters of the Saint Giles Ragged Schools, was held on the 25th January, at the Music Hall, Store Street, Bedford Square. The hall was crowded. The President of the Schools, the Honourable and Rev. H. Montague Villiers, presided, and in opening the business, said that in the multiplicity of charities and benevolent associations which existed in this metropolis, it was often a difficult thing to ascertain which was most useful, and which most worthy of support. But it seemed to him that there was a special attraction for these Ragged Schools. He believed that these institutions were amongst the most important that could be fostered by the public. They must recollect the peculiar circumstances which had brought this unfortunate class into their present condition of poverty, vice, and misery. They were a race calculated to do much peculiar injury to society. It was an old proverb, that idleness led to mischief. The greatest cause of vice amongst the younger classes of this description of the population were the penny theatres. The acting of *Jack Sheppard*, and such pieces, had an extremely bad effect upon their tender minds. Several boys had admitted that the first robbery they had committed was to gather a few pence to attend these theatres. He thought there ought to be police regulations with respect to these theatres, but in the absence of this kind of interference, they should endeavour to give their thoughts another direction, by inducing them to attend the Ragged Schools, and thus give them new views, and new habits. The hon. and rev. gentleman, after reading a portion of a speech of Lord Ashley in the House of Commons, giving some general statistics of this class of the population, which has been often reported, called upon the Honorary Secretary to read the Report.

Mr. W. Williams then read the Report, which gave a brief outline of the labours of the Committee to improve the numerous body of this class of children existing in St. Giles and the neighbouring parish of St. George. The Abbey Place School was situated in the worst part of Bloomsbury parish. It was open four evenings in the week, and on Sunday afternoon. In the girls' school the last year's average attendance of 19 had increased this year to 28. A sewing class was opened once a week to teach them to mend and make their own garments. It was progressing satisfactorily. In the Sunday-school the average attendance was about 36. Up to June last their operations were conducted in Neal's Yard and Great St. Andrew's Street, Seven Dials, but there was now a new building at the corner of George Street, St. Giles's. The sum of £805 had been expended upon it, and it was publicly opened on the 23d of June last. The total sum required for the completion and purchase of the building was £2,755. The Committee had received £1,678; but to enable them to complete the purchase, £1,073 was yet required.

The Report contained an earnest appeal to the public for this necessary sum. The operations carried on in the new building included day and night schools, Sunday schools, dormitories for both sexes, industrial occupations for boys and girls, and a mothers' class. In the boys' school the average daily attendance was 71. In the girls' school, from 70 to 80 were in regular attendance. In the infant school the age of the children varied from two to six years. There were 106 names in the book. The average attendance was 67, and they took great delight in the little pieces taught them. The dormitories were for friendless and destitute children. 20 boys had been admitted and 15 girls. The funds were nearly exhausted, and unless £100 were raised to that fund this year, the dormitories must be closed. There was also a mothers' class in connection with the latter. Through the mothers they found they had a better hold on the children. The mothers' class was held every Wednesday evening, and 26 women attended regularly. Each woman brought her own work, which was either mending clothes for her family, or she was employed at her needle, or, in some other way; and during the time some suitable book was read to them. It is believed that this class may be made useful both to the schools and to the neighbourhood. The Report closed with an earnest appeal for the sum necessary to cover all deficiencies, namely, about £1,000.

KING STREET RAGGED SCHOOL, SPITALFIELDS.

The First Public Meeting in behalf of this School was held in the British School Room, Wood Street, Spitalfields, on February 15th. Charles Buxton, Esq., who presided, in opening the business of the evening, adverted to the astonishing notoriety and rapid success that had attended the Ragged School movement. He then spoke of the great blessing it had been to hundreds of the degraded youthful portion of the population, to localities, and to the country at large, and having dwelt upon the value and importance of refuges, industrial classes, the shoe-black society, and emigration, and the necessity there was for the extension of such efforts, he called on the Secretary to read the Report.

The Report stated that the School had been in operation five years, and was open on Sabbath-days and week evenings. The Committee had been greatly assisted by grants of Bibles and Testaments from the British and Foreign Bible Society, and grants from the Ragged School Union and the Sunday School Union. The School was situated in a locality where there were hundreds of children in a neglected state. The teachers had frequently been encouraged by instances which have come under their notice, proving that the efforts put forth had been blessed to many of the scholars. Many of the girls had been provided with situations, which they were still filling with credit to themselves and their kind teachers. The average attendance on the week evening is 28, the average attendance of the Sabbath school is, morning 50, and afternoon 110.

FOX COURT RAGGED SCHOOL.

The first Annual Meeting of this school was held at the Inquest-room, St. Andrew's, Holborn, on February 28th. The Lord Mayor, on taking the chair, said,—He was prepared to do everything that lay in his power towards promoting an object so interesting and important to society as the principles of the Ragged School system, but he very much questioned if the name Ragged School was sufficiently comprehensive, when all the kindness, intelligence, and great good that resulted from the system was considered. He was sorry to see that their share in it was so very small. Their schools were opened only a few evenings in the week, whereas it was his opinion that they ought to be open also in the day time. In this opinion he was the more confirmed when he looked at the nature of the locality, which was remarkable for its ignorance and moral degradation; and this he knew from his experience as a magistrate. A large supply of criminals were brought before him from this district—he might say a larger supply than from any other district in the city, and he therefore wished to remind them that they were that night beginning a good work. *No institutions were productive of so much good as Ragged Schools,* AND YET HE FELT THAT THEY COULD BE MADE TO DO MORE. Whenever a juvenile criminal had been brought before him, instead of sending him to prison, he had had him brought into his private room, and questioned him upon the history of his life, that he might be able to discover the well-springs of crime. From these inquiries he found out that contamination was in the streets, and this was a time when it was necessary, not merely to discover a remedy for an evil, but to carry it out, to accomplish which they should go out into the highways and byways, and force them to come in, or else they would find their pupils fall into the hands of teachers more subtle, more adapted to their age, and more insinuating than themselves. His lordship then illustrated his argument by detailing the particulars of some cases which had come before him, and resumed his seat amid loud cheers.

The Secretary read the Report, which stated that the children at first were very unruly, but they gradually became tractable, and evinced a desire to improve, at the same time becoming quiet, attentive, grateful, and affectionate. Since the establishment of these schools, some hundreds of children have received instruction in them. These children were, for the most part, very young and of the very poorest class; but the schools have also been beneficial to some of a riper age, and of a somewhat higher grade. The number of children at present on the books is

161, namely, 98 girls and 63 boys, of whom the average attendance on week evenings is 57 girls and 31 boys, and on Sunday afternoon 43 girls and 25 boys. They are instructed in reading, writing, arithmetic, and the other elements of a plain education. Their religious instruction is also carefully attended to, being taken to chapel every Sunday evening, and being provided with prayer and hymn books. In connection with the schools there is a Bible Fund, a Provident Fund, and a small lending library for the benefit of the children. The Report then touched upon the want of more teachers and more funds, and stated that, with additional teachers and increased funds, the Committee could adopt extensive plans of usefulness. The schools required for their present working an income of £60 a-year. The income, from all sources, during the past year, leaves a deficiency of £30. 19*s.* 1½*d.* The Committee, under the circumstances, appealed to the public for pecuniary assistance, especially to the inhabitants of Holborn, Gray's Inn Lane, and the vicinities, as they were directly interested in supporting the Fox Court Ragged School, its object being to purify the moral atmosphere of their neighbourhood by caring for the untaught, undisciplined children of the very poor.

After the adoption of the Report and various resolutions, the Lord Mayor, in conclusion, said, he hoped the Committee would soon have a day school formed in addition to their present efforts, and invite him to its opening meeting; he assured them nothing would give him more pleasure than to mix with some of these poor people —yea, far more than that of presiding at an entertainment at the Mansion House.

[*We are happy to add that steps are already taken to meet his lordship's wishes. A day school will very shortly be in operation.*—ED.]

DORCHESTER PLACE REFUGE FOR ORPHANS AND GIRLS.

THE Second Annual Meeting of the friends and subscribers to this useful charity was held on Tuesday afternoon, the 8th inst., at the Marylebone Literary and Scientific Institution, Edwards Street, Portman Square, Sir John Dean Paul in the chair. The Report stated that the proceedings of the past year had been the most satisfactory of any since the commencement of this attempt to rescue such poor girls as are received into the refuge. After calling attention to the difficulties with which the institution has had to contend, the Report proceeded to state that nine have been sent to service during the past year, two have left in consequence of ill health, five have returned home by desire of their parents, to attend them in sickness or for other circumstances, and three have left of their own accord. Of the twenty-seven remaining, the majority have either lost one or both parents; some have been in prison, some found in the streets without any kind of home to shelter them, and all, with one or two exceptions, are of that class that could not be received into any asylums but those that partake of the character of ragged schools. The girls, besides the usual routine of education in reading and writing, arithmetic and needlework, are taught to wash and iron all their own clothes, besides those of the matrons and assistants, being washed by them every week. The average number of inmates during 1851 was 17, and that during 1852 was 23. The balance sheet showed the total receipts from all sources to amount to £394. 17*s.* 0½*d.* The Report was unanimously adopted.

BERMONDSEY RAGGED SCHOOL.

ON March 14th a lively and interesting Meeting was held in the School-room, No. 144, Railway Arch, to celebrate the Fifth Anniversary. A numerous company of teachers, subscribers, and friends took tea together, after which a Public Meeting was held, J. Challice, Esq., M.D., in the chair.

The Report commenced by stating that great care had been exercised in the admission of scholars, and none but those ascertained to be of the needy class had been received. The Committee and teachers had been much encouraged in their work by many instances of usefulness in which the scholars gave evident indications of having been greatly benefited physically, intellectually, and religiously. The operations of the school had been inconvenienced by the continued damp state of the arch composing the school-room, especially during the late heavy rains. But they had been for some time wholly suspended in consequence of the greater part of the premises having been destroyed by fire, which is supposed to have been the work of an incendiary. The expenses thereby incurred had amounted to £70. The year's receipts exceeded the usual expenditure by £9. 3*s.* 9*d.* The Committee, however, have yet to raise the £70 towards refitting the premises.

Mr. Ferry, the Ragged School agent, observed that the Report had alluded to the subject of the class of scholars attending the school. That subject had been frequently adverted to of late, with much propriety. It had been discussed on the platform and in the Committee-room. The topic now found its way into every report, and he hoped it would never be lost sight of. In his official capacity he had paid between five hundred and six hundred visits in the course of a little more than twelve months. He had given particular attention to the subject, and felt bound to assert that with some few and comparatively slight exceptions, the result of his investigations on that point had been most satisfactory. He had frequently selected individual boys and girls whose external appearance indicated a probability that they might not be of the right class, and inquired into their history and circumstances, and invariably found that they were rather to be regarded as illustrations of the elevating tendency of ragged school training, and the benevolence of ladies, than proofs of a wrong class having been admitted.

Papers, Original and Selected.

CHRISTIAN BENEFICENCE:

ITS BENEFITS DIRECT AND REFLEX.

When our present number appears, "Young May" shall have begun to put on her sweet smiles, and from field and garden, and flowery dell, to fling forth her fragrance on the gale. One could almost wish that this were the first month of the year, and that New Year's Day were associated, not with the sweeping rains, the long nights, or the icy breath of winter, but with a season so full of cheerful gladness as the present, when—

> "Young Spring in all her loveliness,
> Comes laughing o'er the earth!"

To us, as lovers of nature, the month of May was always delightful; but it has been regarded by us as invested with a double charm, ever since we began to identify it with those great religious institutions—the glory of our age and country—which during this month are wont to celebrate their anniversaries. Before the present month closes, each of these Societies will have reported what God has been pleased to do for it, and by it, during the last year. Stirring addresses will have told with powerful effects on multitudes, waking up hearty thanksgivings for the moral victories of the past, and fresh and generous resolves as to increased zeal and devotedness for the future.

Not the least interesting among the revelations of the "May Meetings," will be the amount of *pecuniary help* afforded to the respective objects which now, side by side, present their annual claims on the beneficence of the people of God.

It is admitted on all hands, that never was there a period in our national history, when there was a more healthy and widely-diffused prosperity than the present. It is not for us to enter into an explanation of the causes of this; many of them are sufficiently evident to the thoughtful reader; but whether ascribed to the impulse given by "fresh fields and pastures new" for our Anglo-Saxon race by the discoveries of the "gold fields" as opened up on the other side of the globe, the cheapening of the food of the masses, or various other reasons combined with these, it becomes us ever to remember, that it is the Lord our God "who giveth us power to get wealth," and to ascribe the glory to Him alone. And more than this, it is necessary that Christian men and women, sharing in the blessings of a time when literally God hath "given peace on our borders, and filled us with the finest of the wheat," should remember that an *increased responsibility rests upon them to devote a portion of their substance to His cause more liberally than ever they have yet done.*

With those animated by a truly Catholic and Christian spirit we would not succeed, even if we made the attempt, to turn all their sympathy and its generous purposes into any *one* particular channel.

Assuredly, also, we have no desire to make such an attempt. We feel that all Evangelical Protestant Institutions are alike the offspring of Christian life and heavenly love; and we know that the hearts which vibrate most readily in response to the claims of one, are ever ready, as far as possible, to pour forth their bountiful streams upon all the others. Our object is to fan the flame of "Christian Beneficence," with which we rejoice to think the Ragged School system is closely connected, and to point out some of those "benefits, direct and reflex," which may, under the Divine blessing, wake up a more intelligent and cheerful consecration of the "gold and silver" to Him who says, "They are mine!" In attempting to effect this, it will not surprise our readers, if, instead of dwelling in general terms on this topic, we should draw our arguments and our conclusions from facts which have presented themselves in our own field of observation and experience.

From time to time the pages of our Magazine have contained records of the liberal aid with which, from unexpected quarters, the good work has been helped forward. From the first, our various Schools have been compelled to struggle with difficulties; the spiritual machinery, now fully in operation in many of them, was not set up at the outset, or else its working was clogged by the want of funds. Even as late as January, 1851, we find in an article containing reports as to "Ragged School Progress," the following:—

"*Next, as to funds:*—

"Many schools are impeded by debt. At the present time, out of forty-nine schools reported in one evening, nineteen were in debt, amounting in all to about £500. Were it not for the want of funds, Industrial Classes would be at once set going in many, and food given to the most necessitous.

"We find in the Reports above mentioned such remarks as these: 'No Industrial Class for want of funds;' 'Industrial Class to begin as soon as funds will allow;' 'An Industrial Class for boys much needed,' and so on. As twenty-six of the forty-nine schools reported as above are yet without Industrial Classes, even for teaching girls to sew, we conclude it is owing to want of funds, and nothing else. It is sad to think that, out of above three thousand children attending the above schools during the day or week, only about eight hundred are under industrial training of any kind."

Now it is most important for our friends to remember, that the evil here touchingly alluded to still exists, and that just in proportion as *new ground* is each year broken, will there be but a partial, and therefore imperfect effort made to carry out the benefits of our system. How many Ragged Schools are there in the month of May, 1853, which, from crippled resources, are deprived of the Industrial Class, the Nightly Refuge, and other adjuvant accessories, without which *but half the good* is being effected, which otherwise would infallibly accrue from their operations? Let our friends visit the nearest Ragged School, and make inquiries on the spot as to the state of the funds, and the comprehensive or limited action consequent on the abundance or inadequacy of pecuniary resources, and then it will be found that in a large proportion of cases, an amount of evil remains ungrappled with, from the lack of hearty and generous help, which it is lamentable to contemplate.

"Where there is a will there is a way," and some of the most impressive illustrations of the truth of the proverb have been furnished in the annals of our Union. And these cases we regard also as worthy of special remembrance, as a practical commentary on another recog-

nised truth, viz., that "*the eye affects the heart.*" There has also been a pleasing elucidation of that holy ingenuity by which Christian beneficence so often succeeds in achieving its designs. Looking back on some of these records, we recall that of "Little Tommy, the child of parents in the enjoyment of domestic comfort and competence," who, when he heard about what was being done for poor starving boys by means of Ragged Schools, "thought if he and his schoolfellows had a Ragged School box, and would put into it one penny per week (there being nine of them in all,) it would soon make up a good sum—about £2 a-year." And so little Tommy, only seven years old, never rested till he got a box, and with his companions began to drop into it his weekly penny.*

Next, we recalled the case entitled "Good Example," in which was rehearsed the story of "a tall hungry boy," finding his way one evening to a Ragged Evening School, who had been long a homeless orphan, sleeping on some old straw in a stable, barely kept alive by the "cold charity" of the streets, and clothed in filthy garments. Over him we find a group of boys (once almost or altogether as wretched as he) yearning with pity, the master coming suddenly upon them as they hold a council as to what they can give him, and how they can help him:—

"One boy said, 'Please, Sir, we've been trying to raise a trifle among us for that poor fellow, for he has got nothing to eat—he's got no home.' One boy had given a penny, another a half-penny, another a farthing, just as they could spare it, and some gave more, so that when the 'collection' was counted, they had got 1*s.* 6*d.* Some conversation followed, as to the best way of laying it out for him. One boy said, 'It ain't much good in us doing this, for we can't keep him; we must try to get a job for him—we must try to get him work.' Another proposed, that they might 'speak for him' at a manufactory in the neighbourhood, and get him some employment there. 'No,' said a boy, 'we mustn't send him there, they would soon kill him; it's so unhealthy, he could not live in it.' 'But his clothes are so bad,' said one, 'and he's so dirty, no one would give him a job.' They then agreed to beg or borrow some better clothes for their poor neighbour, in order to put him in the way of being a better friend to himself. Now, some of these poor boys were scarcely better off than he. Perhaps some of these had to want a meal, in order to spare the pence they gave; for the greater number had to provide for themselves. One boy walked about four miles for an old coat to give him: and another, who gave his pence with the rest, we saw the other day in Ludgate Hill selling steel rings; and some of them have got no beds to sleep upon, but only a bundle of rags on the floor."†

Surely it is beautiful when thus the "very poor" are seen helping one another!

But we have also had the joy of giving publicity to generous and thoughtful efforts for our cause, made by those who, in the higher walks of life, put away the solicitations of sloth and self-indulgence, and took pains to rouse an interest in distant places, where the working of Ragged Schools was only a matter of faint impression and of occasional report. One of the most affecting of these was furnished in an article entitled, "Random Recollections; the Mysterious Money-box," in which the writer, giving an account of a ride over the hills of Gallowayshire with a friend, suddenly comes amidst the barren moorland upon an "oasis,"

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a mineral spring, whither, during the spring and summer months, many respectable persons come to drink of the healing waters:—

"A peculiar sensation came over us when we discovered on the top of a large stone, close to the 'spring,' a strongly-made, but weather-worn collecting box, on the side of which we read, in legible characters, the well-known words, 'RAGGED SCHOOLS.' Who could have expected to meet with so practical a manifestation of extended sympathy for our cause in a spot so lonely and isolated? But there it was, silently and successfully (as its weight showed) doing its work, and reminding each visitor of those youthful invalids in the alleys and the lanes, whose diseases are as deeply-seated and deadly as their own. We found its history to be painfully interesting. One morning, about two years previously, a box, made of pasteboard, was found upon the stone, with a paper label, containing the words, 'Contributions thankfully received for the Ragged Schools.' Beside it was a copy of 'Guthrie's Plea,' one or two other pamphlets on the same subject, and two numbers of this Magazine. Their appearance excited much interest among the invalid population, and many inquiries and conjectures were made respecting the unknown hand that had placed them there. At length a young lady stepped forward, put a shilling into the box, and said, 'Whoever may have placed it here, the object itself is of great importance, and certainly deserves our support.' Others followed the example; the pamphlets were perused with eager interest, and the mysterious box duly appeared each morning, and disappeared at night, with fresh additions to its contents. By the end of summer, from £4 to £5 were thus collected—*a sum nearly sufficient to maintain a child for a whole year at an Industrial School.* Many of the donors, even now, are not aware that the constructor of the flimsy box and originator of the plan, *was she who became the first contributor to its contents.* This practical sympathy she there first manifested on behalf of a poor, ragged, motherless girl—found in the neighbourhood—the victim of a drunken father—and who was taught, clothed, and taken to a place of worship during the stay of her kind benefactress. By the close of the following autumn, a stronger box had been provided, and a goodly sum collected; but the hand that placed the *first* one there *was mouldering in a village grave!* After a short life, spent in similar deeds of mercy, dignified by the *highest* motives and secretly performed in much weakness and suffering, her young spirit passed calmly and joyfully away into the possession of 'an inheritance, incorruptible and undefiled, and that fadeth not away.'"*

How impressively does such a case say, "Work while it is called to-day; the night cometh when no man can work!" "The Judge standeth at the door."

We must next ask our readers to look back to a letter which appeared in the first number of our Magazine for the present year, headed, "A Day spent in a Ragged School." A Christian lady, accompanied by friends, makes a visit to London, and is thus enabled to "do what she had long desired—devote a day to the inspection of Ragged Schools, refuges, and lodging-houses, now so happily instituted in our great metropolis." The places visited during the day are the schools at Edward's Mews, Pye Street, and Smith Street, and the Thieves' Dormitory at Westminster, while in the evening the Field Lane School and Refuge are specially inspected. And ere "rest in sleep" was sought, the writer tells us, "we went afterwards to the Golden Lane Schools, where the dear children, boys and girls, pleased us greatly." Advice is there tendered to all "who take an interest in Ragged Schools, to avail themselves of *the first opportunity to visit them.*" How many of our annual subscribers are there who never have gone yet on a Sabbath or week evening into a Ragged School? How many who *live* in London, and how many more who visit London, and even attend *our*

* Magazine for December, 1851, p. 266.

anniversary, who do not seize an opportunity of both "seeing and believing," as the result of *actual inspection* for themselves! Let conscience answer these questions. Sure we are the *effect* of such visits will be blessed to those who make them, and will powerfully tend to help forward, prayerfully, perseveringly, and liberally, the work of the Lord. In the particular case alluded to, let our readers mark the special results of impressions *received* and *acted on* :—

"*One of my companions, who was before greatly interested in the cause, felt her zeal so increased by this day's visits, that she has been enabled in the short space since, by the blessing of God, to collect the sum of* £30."

The contributions obtained by this lady have since been acknowledged on our cover, and were collected by her at the rate of £1 *per day*. And similar efforts are promised from the same quarter. Is not such a case very suggestive? How many are ready, without fear of a "lion in the path," to make a similar day's visitation to London Ragged Schools, and to follow it up by *a month's exertion* in a circle more or less enlarged?

The last case to which we shall refer in this series of facts, bearing on our theme, is that which must have arrested general attention, both among the readers of the "City Mission" and "Ragged School Union Magazine." Mr. Robert Smellie, who had also paid a visit to the haunts of the criminal poor, and to Ragged Schools also, went home to Langholm, a small town in Dumfries-shire, containing a population of about 500 families, or 3,000 souls, and mostly working people. He found that the inhabitants had subscribed a sum of money towards the "Uncle Tom's penny offering," which Mr. Smellie heartily rejoiced in, because it was both a testimony against the infamous traffic in human flesh, and a proof of that *practical* sympathy which "GIVES that which may tend to diminish misery." But on this he grounded an earnest appeal on behalf of the multitudes who, in London, are the abject slaves of Satan; and after showing what had been effected, he urged that "the means were far below what was necessary," and that "twice the number of City Missionaries and Ragged Schools were required." To elicit the people's views and feelings, Mr. Smellie announced that he would call on each household "to ask a sympathising penny from all who feel that the *home-bred heathens* are as much in need of Gospel truth as the slave-dealers of America." The results were perfectly marvellous. A sum of £13 10*s*. 10*d*. was collected, and has since been received by Lord Shaftesbury, and equally divided between the London City Mission and the Ragged School Union.

We have thus brought together various instances and examples of "Christian Beneficence" from our own pages. Many of our readers may already be more or less familiar with them. But there are, doubtless, many others who are not so; and moreover when they are, thus combined, and set as it were in one chaplet of pearls, we believe that they will illustrate and enforce the duty of large-hearted and liberal offerings towards the cause of Christ, better than any general statements or elaborate reasoning on the subject. With the practical English mind, facts are better than abstract arguments—nay, are themselves arguments, before which doubt and prejudice always, sooner or later, give way. We do not write in a tone of impatient querulous-

ness, as to the prevalence of a selfish spirit among British Christians. Very many of them, "to the power and beyond their power are willing of themselves." But we submit that on this matter that high and holy standard has not yet been reached by the Church, which the love of Christ, the shortness of the time, the worth of souls, the urgent dangers which beset multitudes, who, as the victims of ignorance and crime, "are drawn unto death and ready to be slain"—all imperatively demand. Our Religious Societies, now holding their annual meetings, do not receive altogether more than half a million sterling a-year. That viewed *per se* is, doubtless, a large sum. But on tobacco and intoxicating drinks, this nation expends nearly sixty millions sterling per annum. M. Lamartine, seven years ago, wrote a work, entitled, "The Charities of London," in which, with glowing eloquence, he expressed his admiration as a philanthropist and a foreigner, of the comprehensive and generous beneficence of our people. And if our American friends were, without prejudice and passion, to look through M. Lamartine's spectacles, they might perhaps begin to think that our "home heathenism" and "local miseries" are not entirely forgotten, and this independent altogether of their *tu quoque* argument, by which social wrongs and evils (which are never held up and lauded as "national institutions") are cast in our teeth, in order to silence the voice of loving remonstrance. Nevertheless, the fact remains that with the large amount contributed to our noble Societies, and the vast and ever-increasing good accomplished, that double the sum is needed by them, and might and ought to be raised. Few Christians, we fear—though there *are* a few—have practically adopted the words of Jacob's vow, "Of all that Thou givest I will surely give a *tenth* unto Thee."

Comparatively few, also, deny themselves luxuries in furniture, food, dress, equipage, with the express design of thereby having an increased power to "honour the Lord with their substance." Many, too, give from the warm impulses inspired by public meetings, but their offerings are thus few and fitful, instead of being deliberate and persevering. There is, moreover, not sufficiently active among us the spirit which "*devises* liberal things." There is little of that happy and guileless "craftiness," which sits down to plan and calculate how, without a burden imposed on any one, but by what Chalmers called the "power of littles," great results may be achieved. We therefore wish each of our many friends in the "merrie" month of May to ponder well the question, "How much owest *thou* unto thy Lord?" and then to begin to "*devise* liberal things" for the future—to systematize their plans for giving and getting—so that a new era may dawn upon us in the bringing into one great reservoir of Christian beneficence of those streams of mercy, which shall prove to those who are ready to perish as "life from the dead." We have already mentioned the case of a lady who obtained a large sum in a country district at the rate of £1 per day. Lest any should say, "This is totally impracticable as far as I am concerned," we have to add that there is another lady in a rural district also who collects for us £1 per month. Shall not others be found like-minded ready to catch the infection of such an example of well-doing? We have spoken also of little children, both among the Ragged School class and those of a higher rank, pitying and helping their shivering and starving little brothers. And we would once again,

therefore, press *upon parents* the thought, that "children *can* help God's cause." We might refer to other most touching illustrations besides those already quoted, but our space will not permit us.

As to the direct benefits of "Christian beneficence," we must content ourselves by simply pointing out the advancement of the Divine glory—the diminution of juvenile crime among both sexes, and that by a system of "prevention," which is always "better than cure,"—the mitigation of those social "perils" which thicken around our national bulwarks—the bringing down of God's blessing on our land—and above all, the saving of souls from death, and the hiding of a multitude of sins. As to the *reflex* benefits, they are not less real, though not so patent to every observer. The experience of the happiness resulting from the exercise of the benevolent affections, that it is indeed "more *blessed* to give than to receive"—the tendency of an open hand and a loving heart to repel the first approaches of that "covetousness" which is "idolatry," as well as of that Cain-like selfishness which asks, "Am I my brother's keeper?—the gratitude which the ability to give when practically exhibited is sure to awaken towards Him who hath made us to differ—the lowliness of spirit, the singleness of eye, the prayerful looking up for a blessing, which also always accompany the gifts of *faith*; these are some of the reflex, indirect, and yet priceless results of Christian beneficence!

Dear reader, be not "weary in well-doing." Say not of any good cause which you can help, "I will confine myself to a few objects—I cannot aid everything." Do not indulge the spirit which pleads, "There are so many calls," and which yet responds to none of them. Nor yet say, I will "give my mite," when it is not "the widow's mite," but the pounds of the prosperous which the Lord demands at *your* hands. And on the other hand, let not the humblest be discouraged. Try how much you can spare yourself, and what even poor neighbours may be willing to give for the Saviour's glory.

"Jesus unseen;—who yet all hearts can see,
Still sits and overlooks the treasury;
Cast in your offerings as his cause invites—
Ye rich your talents, and *ye poor your mites*.
Render to God the things which are His due,
HE GAVE HIS SON;—WHO GAVE HIMSELF FOR YOU!"

A VISIT TO THE GROTTO.

IN that most delightful village of Twickenham, situated on the banks of "Old Father Thames," in the garden of a mansion built by Mr. James Johnson, Secretary of State for Scotland, once stood a delightful grotto, composed of marble, spars, gems, ores, and minerals. It had many admirers, and among them, the celebrated poet Pope, who of it wrote,

"Great nature studiously behold!
And eye the mine without a wish for gold."

The introduction of grottos into England was doubtless suggested by our continental neighbours, who manifested a fondness for the construction of caves or caverns for pleasure. But some of these soon became converted into the dire rendezvous of the robber and assassin, being well fitted for their

dark and horrid deeds. Near the "Lake d'Agnano," in Naples, there is a cavern, called Grotto del Cane, from the bottom of which rises a vapour, or mephitic air, about a foot in height, which is destructive to animal life. For the mere amusement of travellers, persons visit this cave with dogs, on which they perform the cruel experiment of holding their heads in the vapour; after which they are convulsed, and in a few minutes expire in great torture.

The grotto to which we bent our steps, and which is the subject of this paper, was once on a par with the one at Twickenham,—being a retreat in the midst of delightful parks, princely mansions, and magnificent gardens. Such were the natural beauties of this famous spot that our forefathers described it as a paradise, which designation is still retained, as we now find Paradise Street, Paradise Place, and Paradise Row, in the immediate locality. The paradisaical aspect of its site has undergone a most singular metamorphosical change. For now, within a square of 100 yards, stand 119 houses, inhabited by about 300 families—a colony of human beings, so deeply sunk in intellectual, physical, and moral degradation, that the deadly effects of the atmosphere of the "*Grotto del Cane*" at Naples, may be regarded as a fitting illustration. The locality to which we allude is situated in Marylebone, and is bounded by High Street, Paddington Street, Paradise Street, and Burying Ground Passage. The houses in High Street and Paddington Street are highly respectable; so much so, that no stranger passing by would imagine for a moment that they fenced from public view such a rookery, the denizens of which are apparently shut out from the rest of the world, being seldom seen except when some of them are in the custody of the police. No less than nine courts, passages, and buildings intersect the square, in which are houses of two rooms, one over the other, built back to back, and arranged in such a maze-like form that a stranger, when once in, would have no small difficuly to find his way out. The several marine-store shops—receptacles, no doubt, for the booty of the dishonestly inclined; the groups of men, women, full-grown lads and girls, indulging in conversation most obscene, and using language the most profane and blasphemous; the gin-shop, with its spangling glass doors, being constantly opened and shut by the adult dram-drinker, and the little destitute one, fetching in phial, milk-pot, and broken mug, the quartern and half-quartern of the intoxicating liquor—at once suggested that truly this spot must be one where efforts to elevate the sunken, to reclaim the guilty, and to save the innocent, are much needed.

Passing down Grotto Passage, the first thing that attracted our attention was a crowd of persons, exceedingly low and depraved, around the entrance to the police court. We entered, and soon stood before the representative of the law, witnessed the investigation of a variety of petty cases, most of which were charges of assault, begging, and drunkenness. We were then conducted by the officer to the lock-up cells, in one of which was a man who had given himself into custody, stating he had murdered his wife. Leaving this, a mere means of punishing crime without any tendency to correct it or prevent its commission, we paid a visit to GROTTO PASSAGE REFUGE and SCHOOLS, which from the following facts will appear to be admirably adapted to meet the exigencies of the case.

The Infant and Juvenile Girls' Day School is held in an upper room of a building immediately adjoining the police court. It measures 37 feet by 15; the walls were in a good state of repair, having been coloured, etc., by some of the Refuge lads. Here we found about 95 scholars, varying in age from four to twelve. Their appearance was tidy and clean, and their countenances cheerful and happy; but we soon ascertained that the clothing they wore had been supplied them by the ladies of the school. The teacher assured us that when first admitted they were in a most filthy, ragged, and ignorant condition; in fact, uncivilized, and exceedingly difficult to control, vicious, and very pugnaciously inclined. The difficulties the teacher had to encounter

were augmented by the offensive way in which the parents received her endeavours to inculcate habits of cleanliness. For not unfrequently would the mothers come to the school-door and abuse the teacher, declaring they had something else to do than to spend their time over their children to please the fancy of the mistress. But now the parents seem to appreciate the benefits of the school, and each takes pleasure in her children appearing as tidy as others. Wednesday is set apart as mending day, and articles, such as tapes, cottons, hooks and eyes, etc., are supplied them. A great many of these children are fed by the kind benevolence of friends who send broken victuals—one friend gives a quartern loaf every day—some ladies send supplies of soup; so that from 35 to 40 have a meal on Mondays and Wednesdays, and as many as 50 on Fridays.

We remained to see the little group dine, and never did we behold a more interesting scene. When school was over, the teacher mentioned the names of the fortunate ones. Had it been for a treat of roast beef and plum pudding, they could not have shown greater indications of joy. Each hastened home and came back with a bason and spoon, and quietly, but cheerfully, waited with expectant pleasure till all were ready. Two trusty monitors exercising no small skill, and preserving perfect good humour, apportioned to each their mess. When all were served, the signal was given, and with great decorum a blessing was asked, and without any further delay each addressed himself to the task of eating his portion; one, however, had not been fortunate enough to obtain a bason. He at first gave expression to great disappointment, but the fountain of tears was quickly suppressed by one of the more fortunate, saying, "Never mind, Billy, you shall have mine when I'm done."

We hastened to the Boys' Refuge and School, held in a building but a few paces distant. We were at once ushered into a room 22 feet by 17, it was the room appropriated to cooking, mealing, and sleeping; one of Benham's cottager's stoves, 2½ feet wide, 15 inches deep, and 22 inches high, merely lodged in the brick fireplace, constituted the cooking apparatus; the soup in preparation for dinner was steaming and emitting its savoury perfumes. Presently the attentions of the cook and one of the Refuge lads, who acted as scullion, were complete, and the soup was distributed to the lads, who were by no means tardy in consuming it. Cheerfulness was portrayed on every countenance, pleasant and friendly jokes were exchanged, and all went on pleasantly; we tasted the provisions, and were gratified.

Dinner ended, and the clock having struck two, the Refuge boys repaired to the upper room, measuring 47 feet by 19, and recommenced their ordinary employment. Six applied themselves to woodcutting, 3 to shoemaking, 1 to matmaking, 4 were out at their posts as Shoe-blacks, and 1 at a situation as errand boy.

The master we found to be very courteous and communicative. He entertained us by showing an almost endless variety of specimens of industrial work, ropemaking, tailoring, carpentering, matweaving, glazing, whitewashing, network, and hammock making. We were then privileged with the records of the Institution, which have been kept with accuracy and care, and from which we gathered the following interesting facts:—This Refuge was opened in the year 1849; since then 99 destitute lads have been admitted and participated in its benefits. Of these, one, and but one, had been dismissed as being apparently incorrigible, and that after four trials; but even that one having subsequently shown signs of contrition, had been again admitted, and has conducted himself well for four months. As many as 50, by the liberality of the supporters of the Institution, and the aid of the Ragged School Union, have emigrated; 1 has entered the navy; 18 gone into the merchant service, their outfits having been found by the Committee at a cost of £5 each, being in most cases apprenticed for five years; 1 having given great satisfaction at

the Shoe-black Society, has been taken by a lady as a page, and is in Paris; 1 was taken up by a lady, who exhibits great interest in the school, and is being brought up as a gardener, upon whose conduct the clergyman of the parish in which he resides reports favourably; and another is an apprentice to a shoemaker.

The importance and utility of this department is clearly demonstrated by the following figures:—Out of the 99 lads above referred to, it was ascertained at the time of their admission that 53 were without father and mother; 29 were fatherless; 11 motherless; the remaining 6 only having both parents alive. All these were in a most destitute condition, being thieves and vagabonds. Forty had been in prison—19, once; 7, twice; 8, thrice; 3, five times; 2, eight times; 1, eleven times; and 1, twelve times,—in all making as many as 111 convictions. The cost of these convictions to the country, to say nothing of value of property stolen, was probably more than the entire expense of the operations of the Refuge. Some of the others, though never convicted, were thieves; and one had been a thief for twelve years, and a captain of a gang.

The master put into our hands a large packet of letters received from many of the above boys, They were generally most interesting and very gratifying. We give the following brief sketches of the condition and history of three of the members, when admitted, and their circumstances when last heard of, which may be regarded as specimens of the whole:—

WHEN ADMITTED.	WHEN LAST HEARD OF.
C. P., fifteen years of age—father dead—mother in the workhouse infirmary in a state of insanity, caused by the misconduct of his brother and himself. He was quite destitute; had been in prison four times for felony; sought employment, but in vain.	C. P. writes from Melbourne, in 1850, stating that he had got work; that there was not a boy more happy than he in all Port Philip, and expresses a wish that all the lads who hang about Blandford Mews and the Grotto were but as himself, at work in the Bush. In 1852 he states he is going on well.
W. C., fifteen years of age—mother dead—father had deserted him; wandered about the country eighteen months; taken up for sleeping on a door-step.	W. C. having been improved and well tested in the Refuge, a member of the Committee took him into his house of business, where he had so conducted himself as to merit the entire confidence of his master.
R. C.—mother and father both died while he was young; spent his childhood in the workhouse; gave offence to authorities by refusing to do the work imposed upon him, and was turned out. He was taken up for sleeping on door-steps; the magistrate said he had no jurisdiction in the matter, and dismissed the case.	R. C. writes from Gauler River, 1853: Had kept his place two years—was driving bullocks at the plough. States he was doing well; gives his thanks to master and Committee; for, as he says, "When I was hungered they fed me, and when I was naked they clothed me; so, therefore, will I thank them, and think of them all the days of my life."

We were so much interested in the Refuge and Industrial department, that we had but a few minutes left for the Boys' Day School, which is conducted in a room adjoining the Dormitory. There were about 40 boys drawn from the needy and destitute classes, but so well brought under discipline that the school was being conducted with so much quietness and effectiveness.

The afternoon recess gave us an opportunity of seeking refreshment. We, however, returned to witness the operations carried on in the evening in both buildings. In the room occupied by the infants and juveniles in the day, we found about 40 female scholars, of an exceedingly low and depraved class, varying in age from 12 to 25. Notwithstanding the constant annoyance arising from the

tumult of groups in the adjacent courts, some quarrelling and fighting, and others larking, the teacher preserved good order. Many were learning to write, and nearly all who could write pretty well, we found had received their entire instruction here.

In the Boys' School there were between 30 and 40, consisting of those belonging to the Refuge and Shoe-black Society, and some who are employed variously during the day. In the case of both schools we were horror-struck at the manifest rampant vice and rancorous dispositions which prevailed, not only in the elder, but also the younger ones, who evidently, with astonishing quickness, have become sadly familiar with gross wickedness, and that too at an age too painful for further reflection. Inquiring into the early history of these interesting schools, we learn from the City Mission Marylebone Report, that—

"In July, 1845, within this square of buildings 240 children were found not attending any school, and nearly 200 adults who were unable to read. About that time the Missionary induced 32 women to promise to learn to read the Scriptures, and accordingly invited them to meet four Christian females, of different denominations, in a room situated at No. 1, Grotto Place, which had been secured for 2*s.* 6*d.* per week. At the appointed time only two of the poor women came; the Missionaries and the Teachers were a little disappointed; they, however, committed the infant cause to God in prayer, and encouraged each other by considering the words of Scripture, "Despise not the day of small things." The attendance soon increased to 7, when it was judged expedient to remove the school to a more commodious room in North Street; here the Female Adult School increased to 11, one of whom was turned eighty years of age. The neighbouring Missionaries then united their efforts, and in the same room opened a Girls' and Young Men's Evening School. The first class of young men, 7 in number, were all thieves, and the first youth who was admitted had been in prison six times. The average attendance in each of these schools, in about four months, had increased to 30 or 40: but their conduct was so refractory and noisy, that the landlady would not allow the schools to be conducted there any longer. Providentially, at this juncture, a large school-room in Grotto Passage, in the centre of the square of buildings just referred to, was to let, and the Missionaries took it, some friends having promised the rent for the first quarter. On the first night after the removal to Grotto Passage, about 60 lads and young men attended, the majority of whom were known or suspected thieves. On this occasion, to produce quietness, singing a hymn was proposed, and when the teachers pitched the tune, one would have thought a den of lions had been let loose; for such loud and hideous roaring and howling immediately followed, that the teachers could not hear their own voices, and the policemen thus warned, came quickly into the room from the streets, north and south. Some of those who had come to teach despaired of success; but feeling the value of the souls of these young men, they were induced to continue their efforts a little longer. The Missionaries then made known this movement to a few Christian gentlemen in the neighbourhood, who formed themselves into a Committee, under the auspices of Lord Kinnaird. This was nearly twelve months after the first school was opened. But the Committee, having undertaken the entire responsibilities of these Grotto Passage Ragged Schools, they from that ceased to be connected with the Mission."

It is a matter of great thankfulness that a ray of light gleams over this dark spot; that these Ragged Schools have been planted in such a locality, and that by God's blessing resting on the efforts of an energetic Committee, and active and faithful teachers, the schools are in such a flourishing condition. They teem with life, activity, and usefulness. It is cheering to know that since they were opened, 2,875 have been admitted; 1,862 taught to read and write; 646 have participated in the benefits of the Industrial Classes; 124 been provided with situations; and 23, who had strayed from their homes, have been restored to their friends.

Such facts need no comment; they attest the efficiency of the schools, aided by the Refuge. But how are our friends supported in their work of Christian philanthropy and patriotism? The income has been far below the expenditure. Their liabilities have reached the sum of £300. The Com-

mittee are desirous of extending their efforts, but with such a debt they feel they dare not advance. They, however, feel that the work is the Lord's, and they look to Him, to whom belongeth the silver and gold, and the cattle upon a thousand hills, believing that in answer to prayer He will incline the hearts of His wealthy servants to aid them in their work in His cause.

[The Committee of the Ragged School Union, fully appreciating the labours of the Local Committee, have, in addition to the £50 annually presented from the General Fund, just voted £100, to be paid as soon as the remaining £200 is received. It will afford us much pleasure to receive donations towards the liquidation of the debt, and also towards the carrying on and extending the operations of this excellent institution at 1, Exeter Hall.—Ed.]

EMIGRATION.

On the 9th of April, eleven youths from the London Ragged Schools sailed in the ship *Ava* for Canada. Five were consigned to friends in Sherbrook, and six at Toronto. Two others will in a few days sail for New York, on their way to Indiana. A farewell breakfast meeting was held on the morning of embarkation, when suitable addresses were given, books and tokens of kindness were presented, and the youthful emigrants united with their friends and teachers in devotional exercises, perhaps for the last time. The lads were buoyed up with hope, and cheered with the breaking up of their cloudy sky, and the shining out of brighter prospects in the land they were about to adopt, than they had enjoyed in the land of their nativity. A more promising set of boys, we think, have never yet left our schools for the colonies. Seven of the number had belonged to the Shoe-black brigade. Three out of the thirteen have been in prison, two for theft, and one for tearing up his clothes in the casual ward. The ten were cases just rescued at the most critical period probably of their history, and by the hand of Christian kindness, saved from a life of crime. They were mostly crossing sweepers, match-sellers, and beggars, but do not appear to have been guilty of dishonesty; though the probability was, that was their very next step, had they not been rescued.

Some of these lads had been so successful and saving as Shoe-blacks, that they had money enough in the savings-bank to pay a part of their own outfit, which they did with a dignity and a pleasure that would have been creditable to a training superior to that they had enjoyed.

The same day these lads embarked on board the ship in the Southampton Docks, there was another vessel that left those docks, on board of which were the mother, brother, and sister of one of our former emigrants, going out to join him in Australia. The expenses of their passage had been paid by the £50 the lad had saved from his earnings in the colony, and had sent home for the family use. We referred to this lad in our number for January last, see page 3.

Our emigrants have succeeded far beyond our most sanguine expectations. The failures, as far as we can ascertain, are not two per cent.; nevertheless the altered state of the Australian Colonies, since the discovery of the Gold Fields, is such as to induce the Committee to consider how far it is desirable to continue sending out lads to that part of the world. A special Committee was appointed to examine the question, and collect whatever evidence they could obtain, elucidating the desirableness or otherwise of Australia for emigrants from Ragged Schools; and whether other colonies are not equally or more eligible for them, and if so, which; with the means and cost of transit, etc. The whole question was very carefully and extensively examined, and after much research and collection of evidence, the Committee made their Report, which we have had the privilege of reading, and should have

been glad to have given it *in extenso*, but our limits forbid. We can only give the conclusions, namely :—

"To sum up, your Committee find, that boys could not be expected voluntarily to remain at a distance from the 'Diggings;' that this system could not be secured but by some system of apprenticeship for a long term, too restrictive of reasonable and wholesome liberty of action, more expensive, more troublesome, and perhaps in the end inadequate; that even if the direct contamination of the Diggings were avoided, yet that exposure to the social ferment and disorganization of the great towns and the whole colony, would be scarcely less injurious; that many of the boys would be peculiarly susceptible of the contagion of those moral diseases which have broken out in the train of the 'Gold Fever;' that the immediate industrial prospects of the colonies are uncertain; that the prices of all common necessaries are enormous; and lastly, that the fare for the voyage has greatly increased. Under these circumstances, the Committee cannot hesitate to recommend, that the emigration of boys to Australia be for the present discontinued as a general rule, but they think that it may be left to the discretion of the Emigration Sub-Committee, to make exceptions in cases of boys going to join relatives, being bound by indentures, and the like.

"It only remains for your Committee to state the grounds of their approval of Canada as a fit substitute for Australia :—

"1. All the colonies comprising her Majesty's North American possessions, are reached by a short sea voyage, the average length of that voyage being forty days.

"2. The lowness of the fare opens to many the benefits of emigration, and less opportunity is afforded during the voyage for the formation of injurious acquaintances, or of idle and vicious habits.

"Of the North American Colonies, three only, Canada, New Brunswick, and Nova Scotia, appeared to your Committee to deserve consideration; and all these have a further recommendation in the low price at which the Crown lands are offered for sale. This arrangement favours the acquisition of independence by settlers who come out without money capital. By the time a juvenile emigrant, who devotes himself to rural employments, has attained the age, experience, and qualifications fitting him for working a farm of his own, he ought to be in possession of the means of purchasing one, derived from his earnings as a labourer, or helper in the farms of others. It does not appear to your Committee that there is a like prospect in any of the Australian colonies; there the Crown lands are sold in large blocks, and at a high upset price. And with regard to New Brunswick, and Nova Scotia in particular, there is a further advantage, in the readiness with which suitable places of settlement in the rural districts are accessible to the immigrant. But, on the other hand, in Nova Scotia there is no present demand for labourers; this appears from the "Colonization Circular" of this year. In New Brunswick, it appears there is a demand for labourers; but at present your Committee believe, that the advantages of Canada are greater than of any other of these colonies, and Mr. Gent has had the advantage of an interview with Mr. Ross, the Solicitor-General for Canada West, whose account of the prospects of emigrants was equally favourable, and who very kindly furnished a list of correspondents in Canada, authorising the use of his name with them, and even offered his own personal assistance in the protection and disposal of the boys on their arrival. Further, in Canada there is a population in the most eligible districts sufficiently dense to afford many of the advantages of a long-established society, and there also exists an extensive, though it may be inadequate, and possibly an insecure, provision for the educational and religious wants of the settlers.

"On the whole, it seems that Canada may be safely considered as a very eligible emigration field for the purposes of the Union, even under ordinary circumstances. There can be no doubt that if only a temporary substitute for Australia be necessary, a good and safe one may there be found."

REAL PLEASURE.

"I would rather give five pounds to hear what I have heard this night than I would give one pound to hear Jenny Lind."

This was said by a person on visiting the Ragged School in Nayler Street, Liverpool. The visit is thus described:—

"Before an entrance could be gained we had, for the most part, to work our way through a crowd of filthy lads, who had been dismissed the school for misconduct; or because, after much forbearance, they had been given up as utterly hopeless. On entering the room we saw long rows of benches, occupied with boys of various ages, numbering somewhere about two hundred. At first sight they appeared to be a tolerable specimen of the children of the lowest labouring class; but, on a narrower inspection, we discovered unmistakeable indications that they were the offspring of idle demoralized parents, living in the most wretched and comfortless hovels. Here were some with half-washed faces—there were others whose hair seemed to have never felt the pressure of a comb; here was one who was buttoned from his neck to his ancles in his father's waistcoat—there was another, who had managed, with considerable ingenuity, to fasten around his tiny feet his mother's cloth boots. Nearly all were clothed in soiled and rent garments, while very many were half-naked and shoeless. Notwithstanding, it was quite clear they had been taught that they were now in a school. Wild and untutored in the streets, with their bag of sand, or their basket of chips, or their bundle of matches; yet they were creditably paying attention to their lessons in reading, writing, geography, arithmetic, or Holy Scripture. One glance was sufficient to convince us that most of them were naturally sharp and clever; hence it was not surprising that their advancement from class to class was remarkably rapid, and their attainments such as eventually qualify them for discharging the duties of a respectable situation.

"Leaving this room, we ascended to the one next above it, and found about one hundred little boys, seated on a large gallery, and placed under the care of one experienced teacher. And as we looked at these poor little creatures, thinly clad and shivering with cold, if not with hunger, it was difficult to imagine a sight more deeply affecting. But it was pleasing to observe the order to which they had been brought, and to hear the answers which they gave on the more prominent truths of God's Word.

"On entering the Girls' School, we saw every bench and every corner filled. There were about one hundred and fifty girls present. We were at once struck with the superior management of the school. One word from the mistress was instantly followed by a breathless stillness. Indeed, so striking was the authority swayed, and the obedience rendered, that visitors have oftentimes made the remark—'This can never be a Ragged School.' But soon the illusion vanishes; for whilst nearly every child wore a decent frock or pinafore, and had a clean face and nicely-arranged hair, it will be found, in many instances, that the attire was worn more for the sake of decency than of warmth. And if we examined class after class, we should discern no small number with frail bodies and pale faces; and as we ask one after another—what her father does, or what her mother does, or what she herself does for a livelihood? the probability is, that tears begin to fall, and a tale of woe is unfolded, with broken accents, and half-suppressed sobs, enough to melt the hardest heart. One girl, twelve years of age, told me that her mother was dead—that she had no father—that she was left with a little sister, and that she had hired a room, and supported herself and sister by carrying ladies' baskets from the market. Another girl told the mistress that her father was dead—that her mother was in the hospital—that she was left alone with a baby, and had nothing but what she obtained in begging from house to house. She always brought the baby with her to school, and a sad spectacle they presented!

"In looking around the school, however, we were directed to one class in particular, composed of the most depraved characters. Young as they were, the eldest not being sixteen, there is hardly a vice to be named of which they had not been guilty. Some of them had been imprisoned for picking pockets, or stripping respectable children of their clothes; and even when first they began to attend the school, they secretly turned off the gas, that they might steal something belonging to the teachers and scholars which they could turn into money. I rejoice, however, to add that now a hopeful change has passed over them, and that in various ways they are earning their daily bread.

"The course of instruction pursued in this school is remarkably effective, and the progres of the children highly satisfactory. It is positively a luxury to mark how neatly they knit and sew; how accurately they answer Biblical questions; how sweetly their voices blend and harmonize in singing the praises of their common Lord. Besides, the first fruits of newly-acquired habits of economy have been gathered in. Several have brought to the mistress small weekly sums, which have been expended in buying frocks, or shoes, and, in some instances, Bibles. One girl was asked why she was saving her money? She said, 'That I may have a good dinner on Christmas day.' And then, as evidence of the practical consequences of such an education, the mistress informs me, that she was challenged, a few weeks ago, in the street, by one of her old scholars, who is now a respectable servant in a gentleman's family. What a signal fulfilment of that reviving promise—'Cast thy bread upon the waters, for thou shalt find it after many days.'"

Poetry.

AN APPEAL TO ROYALTY FOR THE RAGGED, ON THE BIRTH OF A FOURTH PRINCE.

WELCOME, Prince, just sprung to being,
Born in state, and nursed with care;
Englishmen rejoice at seeing
Sons to match the daughters fair!

Equal now in number standing,
May they equal prove in grace;
And their youthful minds expanding,
Dignify their lofty place.

Hark! to young ones gladly bringing
Loyal hearts, though poor and mean;
Raising high the voice, and singing
"Bless the child, and save the Queen!"

Temple, April, 1853.

Royal Princes, 'midst the splendour
Which ye trace from day to day;
Pity feel, and kindness render
To the Ragged ones that stray!

Ye are nurtur'd and protected!—
They are desolate and sad:
Train'd to evil, or neglected,
Can they other be than bad?

Royal Princes, hear their wailing,
Help your brethren that are down;
Charity, though never failing,
Shines the brightest in a crown!

J. P.

TO THE WORKING MEN OF GREAT BRITAIN,

Who have Petitioned the Legislature AGAINST *the Opening of the Crystal Palace on the Lord's Day.*

MEN of the strong and skilful hands,
And souls erect and true!
Plinth, whereon Britain's glory stands;
Root, whence her greatness grew!

Free stood your choice 'twixt good and ill,
And ye have chosen the best:
Bowing to duty's law the will;—
God's blessing with ye rest!

Brave gifts have ye through many an age
Lent to your country's needs;
Your bounties light her storied page
With arts, and arms, and deeds:
But high o'er all the past will shine,
Bright with triumphal fame,
The prayer which guards religion's shrine,
And wards apostate shame.

Each evil lure to actuate
Hath been to ye addrest;
The wily tribune's flattering bait;—
The reckless ribald's jest;
Yet lofty—unseduced—unswerved—
Your souls have stood the test;
To calm self-conquest nobly nerv'd;
God's blessing with ye rest!

April, 1853.

And shall not they whose mission here
Omniscient love decreed
To guard and light your lowlier sphere,
Champion a righteous meed?
Will not their generous aim essay
From labour's weekly moil
To respite half a golden day?
A sunbeam tempering toil!

For me, may my right hand forget
Its skill—my voice its tone—
Ere I decline the grateful debt,
O patriot band, to own!
And may your stalwart faith receive
Faith's charter'd franchise blest,
When call'd a wearying world to leave
For God's ecstatic rest

M. E. J. S.

Plans and Progress.

HOME IN THE EAST.

UNDER this designation a new effort has been commenced for the reformation of juvenile male criminals in premises situate 11, Stepney Causeway, Ratcliffe. The Institution is under the efficient management of Mr. Poultney, the late superintendent of the Westminster Juvenile Refuge. On his own responsibility he took the premises, and organised this infant cause. Strong faith in the goodness of God, and firm confidence in the reformatory power of his own plans, prompted him to begin and proceed, till now a Committee of Management is formed, headed by the Earl of Shaftesbury as the President. The Institution has been in operation eight months, during which time 50 boys have been admitted, some of whom have withdrawn of their own accord, but the others are making satisfactory progress towards their own moral elevation. There are now in training 22 youths. The following extracts give a fair idea of the class and condition of those who are eligible for admission:—

"J. S. Father was a fellowship-porter; dead eleven years. Mother dead fourteen years. Lived with his grandmother, who died twelve months ago. Has been on the streets nearly six years. In prison seven times:—Stealing a lady's purse, fourteen days and a flogging; picking pockets, one month; begging, seven days; ditto, twenty-one days; a pair of boots, six weeks; a piece of bacon, one month; handkerchief, two months. Has slept in four or five watch-houses; had been without a shirt three weeks, when he applied for admission.

"G. F. P. Twelve years old. Father dead ten years. Mother lives by ironing. Has been twice in prison:—Stealing grapes from a garden, fourteen days; throwing an egg-shell at a girl who was cleaning a door-way, upon which she threw the mat at him, which he picked up and ran off with, was sentenced to two months and a flogging.

"C. R. Ten years old. Father died four years ago; was a carpenter. Mother is a washerwoman. Has been twice in prison;—Stealing a new chemise from a door, seven days; ditto fourpence from a Chinese man, fourteen days.

"J. A. Fifteen years old. Robbed his mother of 1*s.* 6*d.* His father-in-law imprisoned him for fourteen days. After which he was locked in a room, when he jumped out of the window with a bundle of horsehair which he stole, fourteen days; stealing seven half-quarten loaves from a baker's truck in the Caledonian Road, two months. Applied for admission with a bundle of ballads.

"W. T. Ten years of age. Has a mother and step-father. Been four times in prison, three times of which charged by his own mother; the last time was for steal-

ing a tub of cart-grease. The mother states this boy to have been brought home by the police no less than twenty-eight times.

"S. S. Sixteen years old, an orphan. Walked from Portsmouth; slept in pig-styes, hay-ricks, etc. Three times in prison. Has walked about the streets all night between twenty and thirty nights, not having obtained 3*d.* in the day for a lodging.

"W. H. Sixteen years of age. Father and brother were both killed by falling from a scaffold. Mother in Marylebone Workhouse; stepfather in Hanwell Asylum. Has been three years on the streets; in prison six times. Stealing wood, four days and a flogging; stealing pair of pincers, fourteen days and a flogging; sleeping in a large rabbit-hutch, fifteen days and a flogging; picking pockets, fourteen days; ditto, three months; robbing a till of 4*s.* 0½*d.*, three months.

"R. L. Fourteen years of age. Father a stableman out of employ. Mother a washerwoman. In consequence of the poverty of his parents, he left home and associated with a gang of thieves—has been five times in prison. Breaking a window, ten days; stealing a piece of wood from the Exhibition, fourteen days; stealing brass tobacco-boxes from a cigar shop, three months; stealing apples from an orchard, seven days; stealing whips from a shop, three months. When not in a prison, slept principally in the empty coal-cellars of unfinished houses in Knightsbridge."

The rescue of such boys from ultimate ruin is the object of the Home. The premises will accommodate upwards of fifty, and, so far as the funds will allow, all suitable applicants are received upon trial, regardless of the locality or prison from whence they come. A journal is kept for registering their conduct; those who strictly conform to the rules of the institution, and give evidence of real reformation, will be rewarded with a free passage to the colonies, or placed in some situation in this country in which they may obtain an honest livelihood.

This Home is perfectly unsectarian in its principles. Its objects are to train the thief to honesty, the idle to industry, and the vicious to virtue; and, by the blessing of God, to eradicate the deep-rooted habits of low life; to elevate the taste by interesting and remunerative employment, and, in the exercise of parental oversight, blended with sound moral and religious discipline, to turn the course of the affections towards those objects which are beneficial, alike for this world and the next.

The industrial occupation consists of three grades:—

1st. Firewood chopping for new comers, and lads of no taste or skill.

2nd. Carpentering and cabinet work for the best of the wood choppers, and those who appear to possess peculiar adaptation for the work on admission.

3rd. Fancy leather work for the best behaved and most skilful.

Youthful talent and industry are elicited by a small system of payment for work properly done; which money is placed to the account of the boys in a savings-bank, and is of itself a powerful inducement to persevering industry, cleanly habits, and good behaviour.

Any one desirous of visiting this Institution, will receive a cordial welcome from the master

Notices of Books.

Home Thoughts—A Monthly Magazine of Literature, Science, and Domestic Economy, specially designed for Families. Nos. I. II. III. IV. London: Kent & Co.

A NEW candidate for popular favour, which, we doubt not, even with many able competitors, it will both merit and receive. In these four opening numbers we have 128 pages of closely-printed matter, and of such *varied* excellence, as to justify the comprehensive title as above. There are also eight superior engravings. Among these the ladies will find some charming crochet patterns, which must elicit their admiration. Extreme cheapness is the crowning excellence of "Home Thoughts."

Nineveh; its Rise and Ruin—as illustrated by Ancient Scriptures and Modern Discoveries. A new edition, revised and enlarged. Fifth Thousand. By the Rev. J. BLACKBURN. London: Partridge & Oakey. Pp. 192.

THIS is one of the books specially recommended by the "Working Men's Educational Union," for lectures and libra-

ries connected with their noble effort to wean our adult masses from their brutal habits and debasing haunts, and to appeal, both through the eye and the ear, to the intellect, the conscience, and the heart. Mr. Blackburn's book has received the approval of Dr. Layard himself, and is specially recommended to those who, purchasing the admirable "Nineveh Diagrams," desire to connect Layard's discoveries with the Scripture History of Assyria and the fulfilment of prophecy. Both the contents and the price of the volume recommend it, and we trust the large demand for it already created is but the beginning of its career—an earnest only of that wide circulation which it richly merits.

The Family Bible Newly opened; with Uncle Goodwin's Account of it. By JEFFERYS TAYLER. With frontispiece by John Gilbert. London: Grant & Griffith. Pp. 384.

THIS is one of the best books for children we have recently seen. The tale of Uncle Goodwin, by which his teaching of Bible truth is introduced, well prepares the reader for the instructive lessons that follow. The author gives an epitome of the sacred Scriptures in a way that is very attractive to children. The style is simple and pleasing. Well adapted poetry is interspersed throughout the volume. The book is well suited for birth-day presents and new year's gifts. We doubt not it will be a favourite among all well-trained young people.

The Sensibility of Separate Souls considered. By C. WEBB. London: Houlston & Stoneman. Pp. 192.

THE condition and state of the soul between death and the resurrection has always been a subject of inquiry; and yet, since the sacred Scriptures have been completed, we have had no additional information The author does not pretend to give any, but rather to collect all the Biblical rays into one focus, and thereby give additional light upon this somewhat dark subject. He has succeeded in collecting nearly one hundred Scripture texts, more or less, bearing upon the question, to each of which he has given a short exposition. All who desire to study this interesting subject will not regret giving this volume a perusal.

Ragged Schools, Nurseries of the Tree of Life. A Sermon by the Rev. J. MOULD, M.A. London: J. Whitbread.

THIS sermon was preached on behalf of the Brook Street Ragged Schools, and now published, at the special request of the Committee of the schools. We read that the profits will go to the Institution; but are at a loss to know where the profits are to come from, for the sermon is published at one-third the price usually charged. Whether the schools will receive any pecuniary advantage or not we cannot say; but we do say no one can carefully read the preacher's remarks on "the fruit of the righteous is a tree of life," without being much profited. We hope our friends will not only read it, but do what they can to give it a wide circulation; for in that way only will the schools be benefited by its publication.

The Ragged and Industrial School.

WE noticed in our February number for 1852, the painting of this subject by A. BLAIKLEY, Esq., and stated that in a few months a print of it, in colours, by the new chromatic fac-simile process, would be produced by the Messrs. LEIGHTON.

We have been informed that the difficulties in accomplishing the object have been numerous, and apparently at times almost insurmountable; but in the hands of such gentlemen as Mr. Blaikley and the Messrs. Leighton, time only was required to overcome the obstacles, and produce a work that adds to the triumph of artistic skill.

We have had the pleasure of examining a copy, and feel assured that nothing that has yet come under our observation is more deserving a place in the gallery of the wealthy, or more suitable for adorning the walls of the less affluent. No picture is more likely to attract the attention of the visitor, or draw out his sympathy on behalf of efforts for the amelioration of the condition of the hitherto neglected juvenile poor.

We strongly urge our friends to give themselves a treat, by purchasing a copy for their own use, and recommending it to the notice of their friends, thereby affording well-merited encouragement to the production of this new work of art.

Editor's Portfolio.

EPITAPH ON A MISER.

Here lies one who lived unloved and died unlamented; who denied plenty to himself, assistance to his friends, and relief to the poor; who starved his family, oppressed his neighbours, and plagued himself to gain what he could not enjoy. At last death, more merciful to him than he was to himself, released him from care and his family from want; and here he lies with the muckworm he imitated, and with the dirt he loved, in fear of a resurrection, lest his heirs should have spent the money he left behind; having laid up no treasure where moth and rust do not corrupt, nor thieves break through and steal.

THE BEAUTIES OF NATURE.

Amongst the many acts of gratitude we owe to God, it may be accounted one to study and contemplate the perfection and beauties of his works of creation. Every new discovery must necessarily raise in us a fresh sense of the greatness, wisdom, and power of God. He hath so ordered things that almost every part of the creation is for our benefit, either to the support of our being, the delight of our senses, or the agreeable exercise of the rational faculty. If there are some few poisonous animals and plants fatal to man, these may serve to heighten the contrary blessings: since we could have no idea of benefits, were we insensible of their contraries; and seeing God has given us reason, by which we are able to choose the good, and avoid the evil, we suffer very little from the malignant parts of the creation.—Edwards.

WHO IS THE GREATEST MAN?

If I am asked who is the *greatest* man, I answer, the *best;* and if I am required to say who is the best, I reply, he that has deserved most of his fellow-creatures. Whether we deserve better of mankind by the cultivation of letters, by obscure and inglorious attainments, by intellectual pursuits calculated rather to amuse than inform, than by strenuous exertions in speaking and acting, let those consider who bury themselves in studies unproductive of any benefit to their country or fellow-citizens. I think not.—Sir William Jones.

Notices of Meetings, etc.

NORTH STREET SCHOOLS, WHITECHAPEL.

The Third Annual Meeting of these schools was held at the Hall of Commerce, Threadneedle Street, on February 22, H. E. Gurney, Esq., presided on the occasion.

The Meeting was addressed by Rev. Messrs. W. Tyler, J. D. Williams, E. F. Woodman, Joseph Payne, Esq., Mr. W. Ferry, A. Anderson, Esq., T. G. Williams, Esq., and Thomas Locke, Esq.

The Report stated that the different rooms occupied as schools, were filled to overflowing with children anxious to obtain instruction, so much so as to induce the Committee to take the adjoining house in Pleasant Place, and throw the two into one. A penny bank had been established during the year, in connection with which there were 230 depositors, and the amount deposited had amounted to £5. The mothers' meetings had been found to be a means of great good, several can now read and write, who, when they first attended, were not able to do either. It is gratifying to observe the privations they will sometime undergo, rather than omit the opportunity of instruction. Three of the senior scholars had recently given credible evidence of a change of heart and life.

The Committee had held a fancy sale during the year, the proceeds of which amounted to £36 7*s.* 2*d.* The Report then alluded to the intention of the Committee to erect a new building, towards which they had raised already the sum of £350.

The receipts towards the current expenses for the year had amounted to £278 11*s.* 11*d.* Expenditure, £305 14*s.* 4*d.*, leaving a balance due to the treasurer £27 2*s.* 5*d.*

UNION MEWS, WELL STREET, OXFORD STREET.

The Ninth Annual Meeting of this school was held on the 28th of February. H. Harwood Penny, Esq., in the chair.

The Report stated that the wishes of the Committee expressed in their Report last year, have been realised, and that they can now announce the formation of a Ladies' Committee, and the establishment of an infant day school. With thankfulness to God they trace the continual progress of the Institution from the period when their efforts were confined solely to a Sunday evening school, as year by year some additional means of instruction have been afforded to the poor children. They have witnessed a week evening school for boys, opened in 1846, and one for girls in the following year; a tailor's class in 1849, and a shoemaker's in 1850; and now, in addition to these, they have commenced an infant day school. 128 children have subscribed to the clothing fund, during the year, £10 2s. 3½d. 77 articles of clothing have been sold, the value of which amounted to £12 2s. 2d.: of this sum the Committee have contributed £3 17s. 2d. There are 101 children whose accounts are open at the present time. The debt due to the treasurer is, £43. 7s. 11½d.

DOLPHIN COURT SCHOOLS AND REFUGE.

The Annual Meeting of the above Institution was held at the Manor Rooms, Hackney, on March the 15th, 1853.

The Meeting, which was numerously attended, was presided over by the Rev. Hugh Allen, and was addressed by several influential clergymen and gentlemen.

The Report, which was exceedingly interesting, stated, that the Committee have ever sought to confine their efforts strictly to the class for whose benefit institutions of this character were originally designed; and it is therefore with satisfaction that they are enabled to state, that a personal visitation of the abodes of all their children has proved them to be proper objects for the bounty. They are truly of the most destitute class. The operations consist of a Sabbath School, with an average attendance of 176. A Day School; the attendance being, in the morning, 150, and in the afternoon, 130. An Evening School, for lads and girls, who are variously employed during the day. Some of the boys are taught tailoring and shoemaking, and some of the girls needlework. At the same time clothing is provided for 60 children, 30 boys and 30 girls, to enable them to go decently clad to the house of God on the Sabbath. And a Monthly Prayer Meeting has been established for parents and elder scholars. The proceedings of the past year, in connection with the Refuge, have been such as to render the Committee truly grateful that they were led to commence this important undertaking, though they exceedingly regret being compelled, through want of funds, to conduct it on so small a scale, the most distressing cases being in consequence daily refused admission. It is the object of this effort to save poor girls, unfortunately cast upon their own resources, from falling into the abyss of shame and degradation, on the borders of which they stand, by providing home for the homeless, or those who in their "homes" are surrounded with the most evil and contaminating influences. During the past year 21 have been admitted; of these 13 have been placed as servants in respectable families, 1 has been restored to her friends, 2 left of their own accord, and 5 are still in the establishment.

PECKHAM BOYS' SCHOOL.

On the evening of Easter Monday, the Annual Meeting of this school was held; previous to which the scholars, consisting of about 100 boys and 25 adults, were regaled with a plentiful supply of cake and tea.

The chair was taken by the Rev. Dr. Collyer; and the scholars and friends were addressed by the Rev. J. G. Moyle, Mr. W. Ferry, Rev. J. G. Pigg, and Mr. Waugh.

The Secretary stated that the operations of the school continued to progress very encouragingly. The evening school has an average attendance of 45 boys, the Sunday evening 55. The scholars are very migratory. During the past year 100 had been admitted. Many of the lads had been provided with situations through the exertions of teachers and friends. The superintendent kept a list of boys able and willing to work, and who had merited a recommendation by good conduct and improvement in learning. This was made known in the neighbourhood, and the result is, applications are being constantly made for lads for various kinds of employment.

EDWARDS MEWS SCHOOL.

The Fifth Annual Meeting of this Institution was held at the Literary Institution, Edwards Street, Portman Square, on Tuesday, April the 19th. J. Sheppard, Esq., in the chair.

The Report stated that the Committee having obtained information that there were about 200 lads in the immediate neighbourhood not attending any school whatever, they had opened a day school to meet the necessity. The operations of the school now consisted of a day school for boys from 6 to 14, a day school for infants and juveniles, an evening school for girls and young women, a mothers' meeting, a male adult evening school, a Bible class for male adults on Wednesday evenings, a Sabbath school; and the total number receiving instruction in the various branches is about 120.

The Meeting was addressed by Sir E. N. Buxton, Bart., Rev. J. Nolan, M.A., Rev. F. Rogers, and Mr. W. Ferry, who attended as a deputation from the Union.

Papers, Original and Selected.

MIDDLESEX INDUSTRIAL SCHOOLS.—PROPOSED LEGISLATION.

It is known to most of our readers that Lord Shaftesbury, last year, introduced to Parliament a measure for the *prevention* of juvenile crime, and that Mr. Adderley afterwards brought forward a Bill for the reformation of juvenile offenders. Neither of these measures, although their principles were generally recognised, and their importance on all hands acknowledged, received the sanction of the Legislature; and up to this hour the two great problems of *prevention* and *cure*, as connected with a Scriptural and industrial system of education, remain unsolved. At the time when these Bills were withdrawn, we expressed our conviction, that in all probability they would either be brought forward again, during the present Session, by their original promoters, or that Her Majesty's Government would incorporate the leading provisions of both in *one* legislative enactment. Hitherto we have not seen any movement made in this direction. The abnormal state of public affairs, arising from the fact that we are at war with a powerful empire, has interfered with legislation on other subjects, and may possibly account for the silence of the Government on the important questions to which we have referred. We still hope, however, that ere the present session of Parliament comes to a close, we may have the satisfaction of finding that, amid the excitement and anxiety produced by a great crisis in the world's affairs, a subject so closely allied with our national strength and virtue, as well as with our social advancement, has not been forgotten. And this hope is strengthened by the knowledge we have that the necessity of establishing Industrial Schools is more and more felt every day; and that not only eminent individuals, but that a wide-spread and healthy public opinion, as it has found utterance in many ways, and especially in the great Conference held last year at Birmingham, have demanded that decisive action shall at once be taken by the British Parliament.

Of the strong feelings which prevail on this question, we have a fresh and striking illustration in "A Bill (as amended in Committee) for the Provision, Regulation, and Maintenance of County Industrial Schools in Middlesex," a copy of which lies before us. It is "brought in by Lord Robert Grosvenor, Viscount Chelsea, and Mr. Tuffnell." Whether it is likely to receive the sanction of Parliament, or to be adopted by the Government, we have no means of ascertaining. But we believe the subject to be of such importance, and the continued discussion of it so likely to accelerate the consummation which so many earnestly desire, that we think it our duty to lay the leading provisions of Lord Grosvenor's Bill before our readers.

As already intimated, nothing of this kind has been established by Act of Parliament. But it is also to be remembered, that efforts of a more private nature have been made. Several of these, however, have failed. Such was the fate of Captain Brenton's Institution at Hackney

Wick, which was written down by the *Times*, the same journal which now gives such powerful support to the cause of Ragged Reformatory Schools. Again, we find that the Hoxton Refuge for Males was closed for want of funds, the Government, in one of those fits of economy which sometimes sweep away the supports of useful institutions, having withdrawn the annual grant. Stretton-on-Dunsmore was also closed for want of funds. The "Philanthropic Society" would in all probability have shared the same fate, had it not wisely, and in time, reviewed its position and plans, and so modified its operations, as to secure for itself increasing usefulness and enlarged prosperity. An Industrial School has been recently established at Saltley, near Birmingham, under favourable auspices, and, like the Reform School at Red Hill, is chiefly of an agricultural character. In this respect it enjoys advantages which are not possessed by the Reformatory Institution in Westminster.

The preamble of Lord Grosvenor's Bill affirms that "it is expedient to make provision for the care, reformation, and education of juvenile offenders, in the county of Middlesex; that this object cannot be effected without the authority of Parliament." The "county of Middlesex is truly the field for an experimental and tentative effort;" embracing as it does within its limits probably three-fourths of the population of the metropolis itself. The "juvenile offenders" within its boundaries are, alas! very numerous, and that "provision" needs to be made for their "care, reformation, and education," cannot for a moment be denied. Some there are who may on principle object to education of any kind being undertaken by the State and at the public expense; but the majority, we believe, agree with the Birmingham Conference, that in the circumstances of the case, the "provision" which is needful must at least, in part, be effected by "the authority of Parliament." The "preamble" then of the Bill may well be considered as "proved." Let us now see what are the chief of the enactments proposed. One of the most important is that which defines the meaning of the words "juvenile offender:"—

"The words 'juvenile offender' shall mean any person whose age (in the opinion of any judge, justice or justices, or police magistrate or magistrates, before whom such person shall be charged, or of any Committee of visitors elected as hereinafter mentioned) is above seven years and under fourteen years, and who shall be convicted before any judge, justice or justices, or police magistrate or magistrates, of any offence committed in the county of Middlesex, and punishable on summary or other conviction; and also any person, who having, when under the age of fourteen years, been so convicted as aforesaid, shall for the time being be an inmate of any Industrial School provided under this Act, notwithstanding he or she may be of the age of fourteen years or upwards."

The term "juvenile offender" is thus applicable to two classes; *first*, to young persons between the ages of seven and fourteen years, who have been convicted summarily, or otherwise; and, *secondly*, to those who had been convicted previous to the passing of this Act, who having been admitted into an Industrial School, were still continued there after the age of fourteen years. As we understand this last clause, it is designed to give power to retain beyond the *ordinary* limit such offenders as may seem to require a fuller course of moral restraint and training than others. That such cases will present themselves we can-

not doubt, and we believe that it will be desirable to give considerable latitude in this respect in any legislative Act which may be passed. Many there are who might be committed to such penal and yet industrial schools but a short period before they had reached the age of fourteen years. Their education would thus have scarcely begun ere the stringency of the law would arrest it, and thus the benevolent design of the Bill and its promoters would be frustrated. Besides, who shall say that, in very many instances, juvenile criminals, however long under previous training, have formed at fourteen years of age habits of virtue so confirmed, that they could be safely, or without imminent risk of shipwreck and ruin, launched into the world?

As is usual in the carrying out of laws of this kind, public notice having been given, the justices of the peace in any locality are to appoint a Committee, whose business it shall be to superintend the providing of an Industrial School. And further, these schools are not only to be provided for males, but the magistrates "may appoint a separate Committee for erecting, or providing and managing, a county Industrial Female School." It has hitherto been a matter of great regret, that our "Refuges," both in the metropolis and elsewhere, have been provided chiefly for males. We have hitherto acted as if female "juvenile offenders" were beyond hope and remedy—or because the difficulties in the way of their reform, and their restoration when fallen, seemed to be and probably are more formidable. In any legislation, therefore, on the subject, the institution of Industrial and Reformatory Schools for Females, ought to be courageously carried out. Failure here would be better than either inertness or despair; and the same agencies which, accompanied by the power and presence of the Holy Spirit, have already purified and transformed the hardened youth, can bring the wayward vicious girl to come for pardon to Him whose prerogative it is to bestow it, and for grace to Him in whom "all fulness" dwells.

Power is also to be given by this Bill for the increase of Industrial Schools, when those already existing "are inadequate or unfit for the proper accommodation of the juvenile offenders of the said county." Separate Committees may be appointed for the erection of such schools, and the Justices, moreover, are empowered to "direct the Committee or visitors *of any existing* Industrial Schools, *to enlarge or improve the same*, and to provide accommodation for so many juvenile offenders as such Secretary of State may think fit to direct." Should the improved ideas now current, as to the effectiveness of moral and industrial training, be recognised by the Legislature; and, instead of the terrors of purely penal enactments, should this influence of truth and kindness be brought to bear on the conscience and the heart of the criminal, it is very clear that when the experiment is made, the number of Reformatory Institutions must be rapidly multiplied. If, moreover, existing Industrial Refuges (now supported by voluntary subscriptions or now languishing from inadequate means) shall be brought under Government control and receive national aid, there will be abundant facilities "to enlarge, alter, or improve the same," so as to provide "increased accommodation" within their walls.

It will be easily perceived that much inconvenience might arise if the Act, which professedly makes provision only for "the county of

Middlesex," were so restricted in its operations, that it could not possibly impinge on the borders of a neighbouring county. Not only might it be found desirable to "cross the border" in certain cases, in order to bring in outcast ones, who otherwise might be left to total neglect and final ruin, but circumstances might arise where an Industrial School could be established at some distance from the Metropolis, and out of the county of Middlesex; say, for instance, in Kent, Surrey, or Hertfordshire, where a site could be more cheaply purchased, or where those *agricultural operations*, so important in their bearing on moral reform, could be more successfully carried out. And accordingly the Bill before us wisely proposes that "any Industrial School to be provided for the said county may be without its limits," and in such a case the power of the justices of Middlesex is to extend into "such other county so far as concerns the regulation and management of such Industrial School." Further, all plans and contracts for building are to be submitted to the Secretary of State, the *moneys required are to be provided out of county rates*, which may be raised when necessary by the justices by mortgages on the rates, and which in such cases are to be paid off within thirty years. Every Committee of Visitors is to "prepare and submit to the Secretary of State general rules for the government of the Industrial School under their superintendence, and shall have power to alter or amend such rules and regulations when necessary." But here follows an enactment to which we direct the special attention of our readers, bearing as it does on the vital point of *religious instruction*:—

"Provided always, That no rules, orders, or regulations of such Committee of Visitors *shall oblige any juvenile offender in such Industrial School to attend or be present at any religious service which may be celebrated in a mode contrary to the religious principles of such juvenile offender, nor shall authorize the education of any juvenile offender in any religious creed other than that professed by the parents or surviving parent of such juvenile offender, and to which such parents or parent may object, or in the case of an orphan or deserted child, to which his or her next of kin may object*: Provided also, That *it shall be lawful at all reasonable times of the day, according to the rules and regulations to be made for this purpose by the said Committee of Visitors, for any minister of the religious persuasion in which any juvenile offender has been brought up, or in which the parents or surviving parent, or next of kin, as the case may be, may desire such juvenile offender to be instructed, to visit such Industrial School, for the purpose of instructing such juvenile offender in the principles of his or her religion, and for the purpose of performing divine service on Sundays, when, in the opinion of the Committee of Visitors, the number of juvenile offenders of any persuasion other than that of the Established Church is sufficient for that purpose.*"

The professed, and we doubt not, the real object of this section of the Act is, to accord to all the inmates of Industrial Schools liberty of conscience. Nevertheless, grave objections and serious difficulties here present themselves. Granting that no juvenile offender shall be *compelled* to attend any religious service, which may be celebrated in a mode which is "contrary to his religious convictions," and not stopping to point out that in the vast majority of cases, blank, brutal, heathen ignorance of all religion prevails among juvenile criminals—yet while they are not to be *compelled*, surely they must, at least, be *permitted* to do so. So that, for example, in the case of nominal Roman Catholics, they are not to be hindered, if they please, from attending a Protestant service. We observe, indeed, that *only* Protestant Chaplains are to be appointed

under this Act, and that there is no intention of allowing Roman Catholic chaplains for Industrial and Reformatory Schools, such as Mr. Lucas so urgently demands for jails throughout the county. If we obtain such right-hearted evangelical clergymen as are generally prison chaplains, we shall have nothing to complain of. But the door, we fear, after all, is left open for Popery, to introduce within these Schools that hateful teaching, which accurate statistics collected on the subject clearly attest, has produced a harvest of crime in every country where it prevails. The larger proportion, both of juvenile and adult criminals in the United Kingdom, are Roman Catholics. In our prisons they have been made acquainted for the first time in their lives with those Holy Scriptures, which alone, through the energy of the Holy Ghost, are able to make wise unto salvation. But under this proposed system of Government Industrial Schools, the Committees are not to authorize the education of any juvenile offender in any other religion than "that professed by the parents or surviving parent," and "to which these or the next of kin may object." Moreover, at the *desire* of such parents, "any minister of the religious persuasion of the juvenile offender" is at liberty daily to enter the school to give religious instruction, and may perform Divine service on Sundays, where *numbers* seem to warrant it. Keeping then the Romish criminals steadily in view, is it not plain, that by these clauses of the new Act, they will be habitually shut out from that Bible teaching which is the very life-blood of every Ragged School, of every Refuge, and of every Industrial School worthy of the name? Will it be pleaded that the objection of the *parents ought* to be listened to in the case of Roman Catholics? Are not those parents generally as wicked and ignorant as their children, whom they have, for the most part, trained to crime? And are they not also without any intelligent "desire" of their own on the subject, and but the tools of the priesthood? In Ireland it is well known that in workhouses, the consent of "parents or guardians," in the case of Roman Catholics, is nothing more than a name. The priests dictate to the parents in the matter, and, as spiritual slaves, *they but make known and give legal force to such papistical dictation.* We say, then, that rather than have the sanction and support of the State given with such perils as these, we would prefer, with all our struggles and difficulties, to continue as we are. We must, at all hazards, assert the right and duty of every criminal, as of every man, to read the Holy Scriptures; and we must continue the diffusion, throughout all our Schools, Refuges, and Reformatories, of that Evangelism which is common to all true Protestants in the land, and without which the degraded and polluted can never be elevated and purified. We acknowledge that there are great difficulties in legislating, as to facilities for religious instruction in a mixed community; but we hope that the day will never come when, to gratify a spurious liberalism on the one hand, or a system of spiritual darkness and tyranny on the other, the Word of God shall be virtually ignored in any Industrial Institution sanctioned by the Legislature.

We write down the impressions produced by the reading of the above clauses of the proposed Bill. It is possible, that on a close inspection of the matters, these impressions may seem to some of our friends somewhat exaggerated. We invite attention to the point. We are assured that Lord Robert Grosvenor desires the free reading of the Bible in the

Industrial Schools as strongly as ourselves, while he is prepared, we think, to make concessions which, to us, seem fraught with danger. The point in dispute is not between the Established Church and Evangelical Dissent, but between scriptural Protestantism and antiscriptural Popery.

There are other important clauses in the proposed Act. Such are those which require that a register of juvenile offenders shall be kept; that judges and justices shall be authorized to send children to Industrial Schools; and that the Committees may make a limited provision, in the way of providing clothing, tools, etc., with a view to enable discharged children, when the term of sentence is expired, "to obtain an honest livelihood."

We observe, with satisfaction, that Mr. Dunlop, Member for Grennock, has obtained leave to bring in a Bill for Scotland, giving power to magistrates "to place delinquents who had been convicted, in certain schools, and to charge the expenditure on county and parochial boards." We trust that safe and effective legislation may be the result of the present movement. And if, in addition to this, the principle of Lord Shaftesbury's proposed Bill of last year, for the arrest and education of *vagrant* children, who are still unstained by crime, be carried into action, we may confidently anticipate a harvest of precious fruits, such as shall fill the heart of every true philanthropist and patriot with thankfulness and joy.

THE TENTH ANNIVERSARY
OF THE
RAGGED SCHOOL UNION.

THIS Anniversary was held on Monday, May 8th, 1854, in Exeter Hall; on which occasion the great room was, as usual, densely crowded in every part.

The admission to the meeting was by ticket only. The tickets were distributed with much care, and were issued in the following order:—

1. To the subscribers and donors to the funds of the Ragged School Union, as far as their addresses were known at the Office.
2. To the Teachers and Officers of the Metropolitan Ragged Schools.
3. To Clergymen and Ministers.
4. As far as space could be afforded, to the friends and subscribers to the funds of local Ragged Schools.

It is estimated that upwards of four thousand persons were present, and several hundreds came, but not being able to get within hearing of the speakers, left disappointed. It may, perhaps, be due to such persons to say, that we could with ease have distributed two thousand tickets more than our usual number; and many were the applications and urgent requests to print more tickets;—some even offering money for tickets, and suggesting that every person attending the meeting should be compelled to pay for the accommodation. Such requests and suggestions could not for a moment be listened to. We, however, tried to recover a portion of the tickets already

distributed, and when successful, supplied those persons who appeared to have the greatest right to them, according to the foregoing order of distribution.

The meeting, although so dense, was one of the most enthusiastic and cheering that has ever been held for the amelioration of the condition of the poor of our home population.

The breathless and fixed attention of the vast multitude continued unabated to the close of the meeting.

It is gratifying to state, that on the day preceding the Anniversary, special meetings for prayer were held in nearly every school throughout the metropolis, that God, in his mercy and love, would crown with success the labours of his servants engaged in the important work of educating and evangelizing the neglected juvenile poor of London.

ABSTRACT OF THE REPORT.

Once more the Committee of the Ragged School Union come before their friends with their Annual Report, and once more have they to express deep thankfulness to the Almighty Disposer of human affairs for success in their labours, and pray for health and strength to carry them on.

It will not be necessary on this, the Tenth Anniversary of the Union, to give a lengthened statement. Several of the Reports formerly given entered fully into detail, and explained minutely the origin, objects, history, and progress of this Society. The Report of last year was long and explicit;—the one now presented need not, therefore, be so, especially as the public now fairly and fully acknowledge the principles of the Ragged School movement to be good, and its objects to be not only necessary and useful, but economical, philanthropic, and scriptural.

And yet, as time rolls on, and the ramifications of the Union extend, the Committee find every year many subjects which require attention and explanation—some quite new, and some assuming new aspects, according as circumstances and experience change or modify the various operations of the Society. Into a few of these they will now enter.

Number of Schools, Teachers, and Children.

The Schools, which in number were last year 116, are now 129.

The number of Paid Teachers has considerably increased, being now 280; but there has not been an increase, but rather a diminution in the number of Voluntary Teachers, and yet the number of children continues to increase, as will be made quite clear from the following Table:—

Children in attendance—

In Sunday Schools last year	11,740; this year	13,100
Week-day . . .	8,000 .	9,000
Evening . . .	5,890 .	6,300

The Industrial Classes

have not increased during the year. This is matter of great regret to the Committee, as they are very anxious to give industrious and tidy habits to as many of the children as they possibly can; but the difficulty of finding suitable occupation, especially for young scholars, and the expense of Industrial Teachers, are great hindrances to that good work. The Committee are, however, resolved to persevere in forming and supporting such Classes.

Refuges.

The Committee have been very careful in giving support to such Institutions, lest they should thus encourage recklessness, and so tend to pauperise their pupils; but the wretched cases of destitution that arise in a city like London, have compelled them to a certain extent to lend a helping hand; and a Resolution passed at the last Annual Meeting, and also a Report of a Sub-Committee appointed to examine into and report upon the whole subject, have led them not only to give more liberal support to Refuges out of their Funds, but to open a separate Fund for Refuge purposes, to which their friends may contribute in the same way as they now do to the Emigration Fund. The Committee, by the advice and concurrence of their noble President, took this step a few months ago, and began the Fund by a grant of £600, a sum they thought they could well spare for so good a purpose. They have resolved to expend this sum, and any other contributions their friends may send in for the purpose, in grants to Refuges that they examine into and approve of, at the rate of £3 a year for every boy or girl sent from a Ragged School to such Refuge, and boarded and lodged in it to the satisfaction of the Committee.*

This they think will prove a considerable assistance to such Institutions, and facilitate the admission of poor scholars, who cannot in any other way get food and lodging while in the Ragged School. The number of Refuges now open is about 15. The number of inmates, who are provided with board and lodging, and mostly with clothes, is at present about 350. Several report that they cannot admit more from want of funds to pay expenses, and the cases lately refused for this reason exceed 300. This is a painful fact.

The Local Committees are still diligent in finding

Situations for the Elder Scholars.

Last year the number so placed out was 1,021. The Committee have not been able to ascertain the exact number for this year, but they know it to be large.

To encourage honest industry and a spirit of self-dependence, has been a great object with the Committee all along, and they are delighted to observe that these are very much on the increase among Ragged School children. A powerful testimony to this was largely afforded by the large number of girls and boys who were found retaining the situations found for them by their Ragged School teachers, and filling them with credit to themselves and their patrons. The Committee offered a prize of 10*s.* to every scholar placed out who had kept his or her situation for twelve months, and who was in it at Christmas last. No less than 144 gained this prize: and yet there were many more who deserved such a prize, but who could not have it, either from being too old, or changing their place in the twelve months, or leaving it just before Christmas, or for other reasons. It is known to the readers of the Magazine that a Tea Meeting was held of these 144 successful candidates, at which the noble Chairman of the Union presided, and that a neat card, with that nobleman's name signed by his own hand on it, was presented to each successful candidate on that occasion; a presentation as much valued by many as the

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* This assistance will be given to those inmates only who are within the following conditions:—(1.) They must be between the ages of ten and seventeen. (2.) They must be supported entirely out of the funds of the Refuge, and not by payments made by the inmates themselves or their friends. The produce of their industrial work in the Refuge is not referred to in this condition. (3.) In cases where the Refuge is not immediately connected with a Ragged School, assistance will be given to those inmates only who have been admitted into the Refuge from a Ragged School, or on the recommendation of the Committee of the Union.

10*s.*, and preserved by some as a kind of heirloom at home, and even put in a frame, as a lasting testimonial of industry and good conduct.

Emigration

of boys to Australia or Canada.—The Committee, as named in last Report, have avoided sending them to Australia of late, and have for various reasons preferred Canada. About 20 were passed for that country during the year, but unfortunately 11 of that number never reached their destination. These were embarked in the "Annie Jane" in September last—that ill-fated vessel which was totally wrecked on the western coast of Scotland, after struggling with the winds and waves in very rough weather for ten or twelve days. Sad to say, only two out of 11 ragged emigrants were saved, and both of them have returned to London, and been taken care of by the School from which they were sent. One of them has written a most interesting and graphic account of the voyage and shipwreck, describing the conduct of some of his companions in the hour of trial, and his own efforts to save them, in a way that is very touching and gratifying to his teachers and friends. This account will be found printed in full length in the April number of the "Ragged School Union Magazine," and will repay a perusal. It is indeed a very remarkable document, when it is considered that the author is a Ragged School boy. This lad has since emigrated at the expense of the Union and other friends.

The other lad passed through much trouble ere he got back to London, having got separated after the wreck from his companion, and being taken ill with fever at Liverpool, where he was some three months in a hospital, unknown to the Union, to the Local School, or his friends; and having when he came out of the hospital walked all the way from Liverpool to London, where he arrived at his own school in a wretched and pitiable condition, where he remains for the present.

The tidings that continue to be received from those boys who have already emigrated are very pleasing. Those who went to Canada are nearly all in good places and getting good wages.

Some letters from Australia show that the lads are in some cases occupying most important and trustworthy positions in society. Just lately one lad wrote home, saying that he was driver of the mail-cart at Melbourne, at a salary of £150 a year; having saved £250, he proposed to send home £100, to bring out his parents and other friends that he named, to spend the rest of their days with him in Australia. The gratitude expressed by this lad towards his Ragged School friends is most pleasing, and amply repays the Committee for all the trouble and expense incurred by his emigration. It appears he has already bought a small farm to place his father upon when he arrives, and is thus becoming a small landed proprietor in a thriving colony, instead of being a busy thief, or idle vagrant in the streets of London.

The Finances of the Union

are in a prosperous condition. Large sums have come in, in the shape of Legacies, which have enabled the Committee not only to be more liberal in their annual grants to the schools, but also to carry out several additional plans for the furtherance of the great cause they have at heart.

These have been the awarding of prizes to 144 scholars for good conduct in places retained twelve months.

The appointment of two additional Agents to visit schools, open new schools, and otherwise forward the general objects of the Society; the paying off one half of the debts owing by the various schools for current expenses;—this amounted to about £1,000.

The offering a prize of £50 for the best Essay on Ragged Schools. The giving of some assistance towards the training of Assistant Teachers.

The granting of £600 towards the formation of a Ragged Fund, for rendering more systematic aid in support of Refuges. These additional efforts have been mainly induced by the munificent legacy of the late Mr. Durrant, which realized £4,259, and was increased by the Executors from a sum left to them to £4,552. On the receipt of this large amount the Committee passed a resolution, expressive of gratitude to God for so large an addition to their funds; and they doubt not that their friends will participate in the spirit of that resolution, and be led to "praise God from whom all blessings flow," for this expression of His goodness to Ragged Schools.

The work the Committee have on hand is not an official or perfunctory one—not a mere educational or moral one, but one demanding great Christian love and untiring zeal.

Had the Ragged School movement not been of a truly Missionary and Scriptural character, the Committee are quite sure it never would have accomplished what it has done, or been so blessed by God for the past ten years, by the united efforts of so many denominations of Christians; and they are confident that whatever may be "looming in the future," it is their duty to go forward, and to establish as many Ragged Schools as they see to be needed, and to gather in as many neglected outcasts as they can *lay* hands on.

Our Lord says, "The poor ye have always with you;" and as long as evil passions rage in the untutored breast, and sensuality prevails to so great a degree among the masses in the midst of us, there will always be many fragments for the Christian to gather up; even though a Christian Government may act the part of a Christian parent, and care for its own neglected children.

The Committee feel constrained to add, that their great object will be as heretofore, the conversion of the children's souls to a saving knowledge of Jesus Christ their Saviour.

With this great and holy aim in view, whilst they thankfully regard the philanthropy of individuals, and the good policy of government, as instruments in God's hands for assisting their purpose; yet the Committee do not look to these, but to the Lord himself for a blessing; earnestly praying that his Holy Spirit may convert, enlighten, and sanctify into a life of godliness here, and glory with the Father above, the souls of these little ones redeemed by the precious blood of Jesus Christ his Son.

May God spare the lives and strengthen the hands of all who co-operate in the great and glorious work of gathering in and training up poor neglected children, according to the principles of His Holy Word; and may all act in this matter with a single eye to His glory, and not to obtain praise of man, or any secular advantage; being encouraged by the Saviour's great example, who came to seek and save the lost, and who said, in regard to such, "They cannot recompense you; but ye shall be recompensed at the resurrection of the just."

PROCEEDINGS AT THE TENTH ANNIVERSARY OF THE RAGGED SCHOOL UNION,

Held in Exeter Hall on Monday Evening, May 8th, 1854.

THE EARL OF SHAFTESBURY IN THE CHAIR.

THE proceedings were commenced by the meeting singing the hymn,

"All hail the power of Jesu's name,"

after which the Rev. Dr. HEWLETT engaged in prayer.

The NOBLE CHAIRMAN, who was loudly cheered, then rose and said: If this was the first instead of the tenth time of the celebrating of the anniversary of the Ragged School Union, it would be necessary to make a long explanatory speech; but as it is, I have nothing to offer you but repetitions—repetitions, thank God, of progress and success,—congratulations one towards another, and hearty expressions of thankfulness to Almighty God, for the manner in which he has blessed and prospered this our great undertaking. I rejoice in observing that the number of schools has increased this year to 129; and I rejoice in this not solely on account of the additional number of children that are brought under instruction, but because of the multiplication of agencies, and the increase of the number of those who bring their efforts into the cultivation of this field of labour. It likewise increases the demonstration of the exertions that are made throughout this metropolis, in the most dark and destitute places that can be found among the population. I think it a matter of very great importance to show to the population of this great country, and of this metropolis especially, that many are engaged in this work, and that year by year, and almost hour by hour, the schools and the various agencies for their welfare are founded and multiplied; though I see, too, that the number of children has very greatly increased. I see that in the Sunday Schools you have no less than 13,100; in the Week-day Schools, 9,000; in the Evening Schools, 6,300. Now, observe, the benefit of this Ragged School movement cannot be fully stated in any tables, or by any set of figures; but I think I may ask you to form an estimate of its value, when I ask you to reply to the question—"What do you think would have been the state of the metropolis at the present hour, if ten years ago God had not put it into the hearts of those who began the movement to make these great exertions, that have been so prolific throughout the length and breadth of the country?" (Hear, hear.) See what has happened year by year. Nearly 20,000 of the most destitute and forgotten part of the population are brought under the influence of Christian instruction. You must calculate, therefore, what would have been the mischief if those great remedies had not been applied, and that must be your answer to those who say to you that little or no good has been effected, because they see that there are yet so many juvenile delinquents brought up before the bar of justice, and so many wanderers prowling through the streets of the metropolis, apparently with no one to tend or to care for them. That number would have been tenfold what it is, had it not been for the exertions of this Society. (Applause.) Your exertions, too, have been carried on most beneficially, inasmuch as it is one great principle of the Ragged School system not to lose sight of the object of its care, and turn it adrift again, if it can by any means provide for its future sustenance and protection. In the last year, I see that the Society has provided with situations no less than 1,021 of the Ragged Scholars, (Hear, hear;) and this is no ideal or temporary benefit, because a festival that we held the other day in the smaller room of this building sufficiently exhibited the good effects of the care instituted by your Society. The Committee projected a festival to be given to those children who, having been brought up in Ragged Schools and sent out to service, had retained their situations for twelve months, and brought a certificate of good conduct from their employers. I had the honour to preside at that tea-party, and a very great satisfaction it was to me. We had 144 to receive the prizes; and we might have had treble that number, if there had been sufficient time beforehand to make the inquiry. As it was, many were lost, because we were not able to trace them within the limited time that was allowed for the investigation. But there were 144 came up to receive prizes, and a card, which will be handed down, I doubt not, as a testimonial borne to their character and good conduct, and as a proof that this most ragged and destitute class is not only reclaimable, but

reclaimable to that degree that it may take its post with the best classes of the land—be lifted up from the mire and the gutter, and be set with the princes of the earth. (Applause.) But there is one other fact—and it ought to stand upon record as a signal instance of the triumph of your system under God's blessing. I was never more impressed in my life, (and I doubt not all have been impressed who read the record) with the beneficent effects of the system we pursue, and with God's blessing upon that system, than when I read the narrative written by the Ragged School boy, who, by the mercy of Providence, was saved from the wreck of the "Annie Jane." It is a document that in composition would have done honour to the very best, and that for sentiment and piety is altogether without rival. Think of how he concludes that narrative—he, poor child, bearing testimony to the blessings he had received. "It has pleased God to spare my life, and I trust I shall live to bless the day on which I first entered a Ragged School." (Applause.) Now, your Society has many great advantages, and many characteristics peculiarly adapted to the time in which we live. Not only does it address itself to the great exigency of this metropolis, but I rejoice in this Society—and I say so in reference to the great principle, and very much in reference to the times in which we live,—I rejoice in it, because it is a great Lay Society, in which the laity come forward not only to claim, but to exercise their great and inalienable right. They bow with deference to the clergy; they rejoice in the advice, in the counsel, in the protection, as it were, of the ministers of religion; but the laity do claim, and claiming, they will assert, and asserting, they will exercise, their inalienable right, not only to read, but to teach the Word of God—not only to learn the Bible for themselves, but to make it known to others—not only themselves to sit at the feet of the Master, but to sit as teachers in the school, and impart to the young "the unsearchable riches of Christ." I hold that to be a great principle at all times; I hold it to be essentially necessary in the present day. In this day of intellectual progress and intellectual power, it is absolutely and essentially necessary that troubled spirits, busy spirits, spirits having a good tendency, spirits full of life and activity—all of which may be turned to mischief, if they have not a fair field on which to exercise their genius and their excitement—I say, it is necessary in these days, and it is a grand principle of conservation, for which we ought to thank God, that there is such an arena as this, in which the laity may come forward, and, praying God to give them life and strength, to bestow over the length and breadth of the metropolis and the most destitute of mankind, all that they themselves have of life, and liberty, and intellect, and knowledge. And that leads me to another view of the Society, for which I heartily bless God. It is a Society in which there is a great union of all the orthodox sects of believers—of all those who, differing on minor points, on matters purely ecclesiastical, hold the great truths of Christianity, and consider that they are paramount to every other consideration; that there is one thing needful, on which we all agree, and several things not actually needful, on which we may agree to differ. It is a very blessed thing, again, in reference to the times, that there is this power of union among those who differ upon other matters; and I will appeal to all my friends here—to my dissenting friends, on the one hand, and my friends of the Church of England on the other—and ask them whether they will not concur with me in the sentiment I now utter, that the Ragged School Union movement has contributed singularly to soften the asperities that existed between them; and whether they do not now find a deep satisfaction and a holy joy, not only when they come together on the same platform here, but when they come together in the same school and under the same roof, in teaching to those around them the great and inalienable and eternal truths of the common religion that they profess. And this Society, too, while the Government is lacking, is the only Society I know that carries into effect a real system of prevention—and this system of prevention, this anticipation of the hangman and the jailor, would be far more effective could we but bring the condition of the people to a better footing than that on which it now stands. I allude particularly to what may be called their domiciliary condition. I never lose an opportunity, and I never will, of harping upon that string, of hammering upon that point. I am convinced that the domiciliary condition of the people—the state of their dwellings, and the courts and alleys in which they reside, and all the disgusting circumstances to health and decency that surround them—form one prime reason why the mighty efforts made by this Society have not pro-

duced all the results of which this great Society is capable. By-the-bye, that just calls to my mind, that in the Report there is one remark only that is somewhat a damper to our ardour. It is, that we have not made that progress in the Industrial Classes that we so ardently expected. Depend upon it, that in the industrial classes, after your religious teaching, is the great secret of your success. If you have not the industrial class, you will not extract from the Ragged School system all those great benefits to which it is calculated to lead. I do trust that the appeal that will be made in the Report to-day, will stimulate your liberality to give to all the Schools the means of founding those classes; for, depend upon it, the more you examine into the system, and into the history of those who have profited from the system, you will find that the great benefit is mainly attributable to the habits of industry, and order, and self-assistance that were acquired in the industrial classes. But now, to return to the domiciliary condition of the people. It is quite impossible that efforts, such as have been made for the last ten years, by this and kindred institutions, should not have produced a far greater effect, had there not been something that lay at the root and destroyed all the benefit. How is it possible, I ask you, whatever the state of things in this metropolis, that the lessons of order, and decency, and cleanliness, instilled into the mind of the child should not be reversed the very moment the child goes back to the abodes of filthiness and vice, and loses by the example of a moment all that you have been enabled to teach in the preceding six hours? You make one step in advance, and two or three steps are made in arrear; and such will be the case until you can prevail upon the Government of the country, not only by itself, but by its laws, and by moving all the constituted authorities of this great town, and all our great towns, and all the provinces, too, to rise to a sense of their duty, and take care that all those noxious, those pestiferous, those destructive influences, be altogether removed from the presence and from the sufferings of the people. These children have a right to such a state of things as may enable them to develope to the full their moral and their spiritual energy. The present state of things not only prevents a remedy being applied to the existing race, but it renews and perpetuates the evil. It is to no purpose that you take the few that come to the schools, and hope to train them to habits of order, when you go to these very recesses from which they come, and you find the places swarming with thousands and thousands, ready to tread in the steps of those whom you shall have removed. The evil must be remedied, or the very worst consequences will come upon these dense populations; they will increase, in spite of all our hopes and all our fears; and, depend upon it, that unless something of this kind be applied, we shall, at the end of ten years from this time, find that we have only laboured upon the symptoms, that we have not addressed ourselves to the root of the mischief, that it is going on increasing from year to year, from day to day, from hour to hour, and will increase until it shall have acquired such gigantic proportions, that it will be quite beyond the power of any government or any authority whatsoever to subdue it. And therefore I say, that if you wish to get hold of this miserable and scattered juvenile population—if, having got hold of them, you wish to bring them up in habits of religion, of cleanliness, and of order, you must, at the same time, procure for them everything that is needed by the laws of health, and everything that is required by the laws of decency and virtue. Having said thus much, I will call upon the Hon. Secretary to read the Report.

Mr. Wm. Locke then read the Report, for an abstract of which see page 107.

The Rev. George Fisk, of Christ Chapel, Maida Hill, moved the first Resolution:—

"That the Report now read be received and published, under the direction of the Committee, which, for the ensuing year, shall consist of the following Gentlemen:—" [*See List of Managing Committee in the Report.*]

He said: He had great satisfaction in moving the adoption of the Report, for several reasons. In the first place, it was brief, and yet ample; it was condensed, but clear; and presented results of a year's labour which must be exceedingly gratifying to every friend of Ragged Schools, and to every true Christian. It also bore upon it the evidence that the evangelical principles which were recognised at the commencement of this great undertaking were the principles which guided the Society now. Were it otherwise, he would be the first to lift up his voice against it. There was the greatest need to watch with the deepest anxiety,

lest upon any of our Institutions there should appear the plague spot of any heresy of the day, or any departure from those firm and fundamental principles upon which alone Christian institutions could firmly stand; but he found the managers of this institution bringing into full play, not only the Christianity, but the humanity of the Gospel, and the persevering spirit springing out of that humanity. The Report plainly indicated that the good hand of God had been upon the Society from its commencement. He rejoiced particularly in the increase of the Sunday Schools, and he was glad to find that the day and evening Schools had also increased. There was an honesty about the Report which was very pleasing. He felt, that in Reports of religious institutions there should be enough discouragement presented to keep them humble. There were many difficulties connected with the establishment and maintenance of Industrial Schools; and it was not in every part of the metropolis, or the provinces, that the materials could be raised for maintaining and keeping them in effective operation; but, whatever the difficulties might be, it was the duty of the friends of Ragged Schools to aim at establishing industrial classes; for if they were to Christianize they were also to humanize; and if they were to humanize, they must show those for whom they were especially working, that there was, for the industrious, a position, the results of which would be beneficial to him. He (Mr. Fisk), had lived long enough to know, that when God discouraged him he meant to bless him, by testing his principles, by trying his purposes, and by increasing his prayerful stability in the way which he knew was right. Some might not have thought it good to insert in the Report anything that indicated disappointment or failure; but he respected the honesty which told the truth, and which remarked that the Committee had resolved, notwithstanding, to persevere in forming and supporting such classes, and were glad to observe that some friends, who were anxious to encourage industrial occupations, were greatly helping, in a new way, to the accomplishment of this great object. (Applause.) He would draw the attention of the meeting to another sign of great blessing. Who would have believed, ten years ago, that wandering thieves, who had been so strikingly designated by the noble chairman as the Bedouins of the metropolis, would at this time be paying into a special fund no less than £899, the product of honest industry? There was one other point in which he felt a deep interest: the granting of prizes to deserving boys. An instance occurred in his own Ragged School of a boy having been so fortunate as to obtain one of the prizes that were distributed recently; and he could assure the noble Lord that the boy greatly prized his Lordship's signature, which was framed, and gilt, and glazed, and adorned in the most suitable manner; and, from the way in which the testimonial was received, there was no doubt that it would be looked upon as one of the things that the boy would most prize. He (Mr. Fisk), wishing to mark his own feeling of approbation, intimated a desire to make the boy a present of a book himself, and directed inquiries to be made secretly as to what book he would most prefer; and the book selected would give perhaps some little idea of the condition of his mind. The Bible had probably become an interesting book to him, and he had found in it truths which he desired to have illustrated; and it happened that the book which he (Mr. Fisk), wrote on his return from the Holy Land, was the one chosen. The appearance of the boy's countenance, as he stood before the Committee and received the book, was such as to gladden the heart. Two or three years before, if asked whether he would have a book, he would have said, "No;" or, if asked to choose one, he would perhaps have chosen some vulgar or obscene book of songs, and not anything marking the progress of an intelligent and inquiring mind, in some degree enlightened by the principles of Divine truth. (Applause.) An interesting case lately occurred connected with emigration. One of his scholars embarked in the "Annie Jane," and was shipwrecked; and, after passing through much trouble, became separated from his companions, having been taken ill of fever at Liverpool. He (Mr. Fisk), happened to be at the Committee on the very day of his arrival; and it was piteous to behold one whom they had seen in all the energy of life and activity, going forth with hope and prayer to another land, returning a mere case of bones, wasted by disease, and without friends, except those to whom he felt so grateful, when returning to them with his eyes brimful of tears. There was another sign of God's favour and blessing. He referred to the increase of funds. It could not always be said that the increase of riches was a blessing; nay, it often became a great snare; but the silver and the gold had been poured into the cof-

fers of the Society, and, connected with this fact, there was great responsibility. The Report, however, stated that there had been a diminution in the subscriptions; but the grateful Committee, recognising the hand of God, expressed their thankfulness for a large overflow, arising out of what might be called the lame contingency of legacies. Legacies there had been; and the bountiful hands of those now in the dust had enabled the Committee to produce, after the various expenses were paid, a very encouraging balance; therefore, on all accounts, he was inclined to ask that the Report should be received and printed for circulation. That ancient, upon whom the light of the Gospel never shone, uttered a deep moral when he said, "I also am a man, and all that concerns man concerns me." There was a link of connection between the highest and the lowest; and all that concerned man's welfare here and his blessedness hereafter, must be a matter of concern to us, unless we would be branded with hypocrisy in God's sight; and if the being a man involved an individual in a concern for all other men, surely, if he were a Christian, he would be concerned for the salvation of all other men, and would engage in the work of Ragged Schools. The material upon which they had to work was rich and productive, being capable of the highest cultivation and the largest development. The great end they had in view was first to Christianize, then to humanize, and then to place the individual in a position where he might win credit, and honour, and respect for himself; and if they had faith enough to labour, and perseverance enough to be diligent, and patience to wait the result, in the day of the Lord Jesus it would be found that they had not laboured in vain nor striven in vain. When a rather eccentric, but very observant man, was passing Rugby school one day, and saw the play-ground crowded with the multitude of joyous young hearts congregated there, and heard their shouts of merriment and gladness, he said, "What a melancholy thought it is, that in a few years many of these will be turned into dull squires, briefless barristers, and blundering legislators!" But from what they had seen of Ragged Schools they might reverse the picture, and say that out of the thousands attending these schools there should be raised up many, not dull in anything pertaining to Christian life; many not briefless in any sense, but who should plead successfully in the courts above; and many who would partake in all the blessed results of the legislation which is divine and perfect. He rejoiced in the noble Lord's expressions with regard to the Lay instrumentality in the Ragged School and other great movements. The time was gone by when men were wont to call the clergy, the church; or, if it was not gone by, it was time it should; for in the passage of Scripture which he (Mr. Fisk) was endeavouring to open to his district visitors that very day, he found the apostle clearly indicating the purpose of God for the gathering out of his church, to be—not only by the apostle, the evangelist, and the prophet, but by the pastor, (the feeder,) the teacher—the man who should take the little child in his arms, as well as go forth from house to house, and use all Christian appliances for teaching—aye, and for preaching, in the effectual sense of the word, "the unsearchable riches of Christ." He believed the question was one which would soon be settled to their satisfaction and his own; he believed there was a growing persuasion amongst all religious bodies, that the lay members whose hearts had been touched and filled by the Spirit of God, must, if they would be consistent with their Christian profession, take their share of labour, and go forth with their Bible, and a Christian's heart, and a Christian's love, and a Christian's energy, wherever the darkness of sin cast its shadow, wherever the desolation which sin worked might prevail, and wherever the cry was raised from the human heart, to know what it must do to be saved. There was no foundation more firm, and no privilege or enjoyment more exquisite, than that which the honest, faithful, and laborious minister of Christ,—"sound in the faith," realised in this land of liberty, especially when he looked abroad on distant countries, where the Bible was chained, where the intellect of man was fettered, where darkness mantled over the soul, for want of the light that could illuminate, and the liberty that could make free. But what could the clergy do without the laity? The whole machinery of benevolence would be a grand failure, without their help. And with regard to the expenditure, his lay friends and brethren helped him in that respect also; and he desired most cordially to thank the Ragged School Union for a liberal grant of £50, to make up a deficiency for his Ragged School Refuge. They were men of faith and men of prayer; and such they must be if

the work was to be carried on successfully. They did not want cold calculating men; they did not want rubrical men; they did not want men who would stand on the niceties of ecclesiastical order—but men who would come with a full heart, an earnest spirit, and a prayerful determination to labour, to strive, and pray—men who would make the poor Ragged School boy feel that there was love in them, while all else neglected and despised him;—men who would make his heart vibrate with the consciousness of a truth which was a fearful problem to him who had regarded every man as his enemy, and was growing up with the feeling of being an enemy to every man. It was a touching fact that once occurred in his own Ragged Schools. Ragged boys presented themselves, and said, "Oh! do let us into the school." The superintendent's answer was, "We have not teachers enough to teach you, and we cannot receive more." "Oh! sir, do let us in; the policeman says he'll teach us." The policeman, the object of terror formerly to the ragged boy, was now to be the kind friend and the loving teacher. (Applause.) [The time being exhausted, the speaker abruptly concluded.]

The Rev. THEOPHILUS LESSEY, (of Barnsbury,) in seconding the Resolution, said: The Ragged School Union afforded the assurance that benevolence and Socialism were by no means connected—that they might have true benevolence in their hearts, and express that benevolence on all suitable occasions, without bringing themselves to the lowest depths of those whom they endeavoured to rescue. And as he looked at the operations of the Union, he was forcibly reminded of the manner in which Almighty God ordinarily blessed the world. It was by sending down blessings in a spiritual manner, and not demeaning anything which was noble to that which was degraded. For redemption, incarnation certainly was needed. But for the bestowal of other more ordinary gifts, no such humiliation was required. God for ages had sustained a material world, without Himself assuming the material. Angels were ministering spirits to mortals whilst retaining their angelic nature. And so might those amongst men, more richly endowed than others of their fellow-creatures, scatter benefits abroad whilst continuing in the elevated position assigned to them by Providence. Let them, therefore, be quite sure, that they could be the friends of the poor, and scatter abroad the blessings required by mankind, without themselves taking the sackcloth or the rags, or stepping from the rank they held into that which they sought to benefit. Reference had been made by the noble Chairman and the preceding speakers to the confinement of such efforts to the clergy; and he (Mr. Lessey) was very glad to hear joy expressed at seeing those who were termed the laity, bringing their efforts into the common cause. It would indeed be a day of glory, when all artificial garments should be cast aside, and when ministers of Christ's church, instead of arraying themselves in the titles of office, and arrogating to themselves any exclusive functions, should come forward *as men*, and as men, not as office-holders, should distribute the blessings God had entrusted to their care. Oh! that the entire mass of men, rich and ragged, patrician and plebeian, could be recognised as a royal priesthood, each bearing the office too often confined to a few, and could think, in looking at the poor lad humbly brushing the gentlemanly boot, "*He* is a priest unto God and a royal priest—a priest before that King who holds the sceptre of an eternal kingdom." He (Mr. Lessey) would be glad to see the day when legal and moral rights should not be so thoroughly separated. There was not certainly the shadow of a ground upon which any ragged boy in the streets could go into one of the legal courts, and claim the efforts or the sympathies that were needed for his restoration; but were they therefore to be denied their *moral* right to that assistance? Let not men be viewed simply as subjects of an earthly sovereign, and amenable to the law of that sovereign; but let them remember that all are subjects of the great King of heaven, and bound by a *moral* as well as a *legal* bond. The Ragged School, however, came not only to the Christian community—it laid hold of the politician and the very miser; for the best policy that could be possibly put forth was to bring up the lower stratum of society, and endow it with intelligence and morality. The present meeting was not intended to be evanescent or temporary in its effects, but to continue through the whole year. He was very much struck with the account in the Report of the two poor lads who were shipwrecked, and one of whom walked all the way from Liverpool to London, having no friends but those he had found in the Ragged School. It was

delightful to think that the *Ragged* School formed a centre of attraction to a poor lad hundreds of miles distant, and that as he was toiling, weary and penniless, with fainting frame and swollen feet upon the road, he could cheer his heart with the remembrance of friends who had prepared tuition and comfort for him in London. But let them remember, that at the last great wreck of all created things, when spirits would be taking their final journey to the presence of the Judge, there would be hundreds, nay thousands, whose starting-point would be the Ragged School, and whose goal would be heaven, who, but for that school, would have travelled from a guilty, polluted life on earth, to an eternal punishment in hell. And as the friends and supporters of these schools, themselves arrayed at the judgment-bar, beheld these brands plucked from the burning of a judicial fire, they would render thanks to God that they had been by Him led to spend their labour and their wealth for a purpose so noble and eternal. (Applause.)

Mr. ALDERMAN and SHERIFF WIRE, in supporting the Resolution, said: So much has been spoken in support of the Resolution, that the Report should be printed and circulated, that I feel it unnecessary to dwell upon that topic, but will simply and in a few words direct your attention to the general import of the Meeting, because I feel, when I look upon the vast numbers that are here assembled, a kind of awe at the remembrance, that in a few short years they will all be gathered to their fathers, and that the generation of which we form a part will have ceased to exist on the earth. And I think there was something affecting in the exclamation of the heathen general, when he surveyed the vast army which he commanded, and wept at the recollection that within one generation the whole of them would be extinct. Considerations like these should induce us not to postpone any good work, but urge us forthwith to begin (if we have not already begun) to do good. "Whatsoever thy hand findeth to do, do it with thy might;" for the night cometh when no man can work. If any one present could ascend to a height above this great city, and could look down on the innumerable habitations, and bring to imagination the number of human beings, and enter into the secrets of every family, and understand what every human being was doing, how large or how small would be the space upon which the eye of the Divinity could gaze with complacency; how many or how few the families upon which angels might look with intense delight, and see that every one was engaged in the service of God, and looking forward to the rewards of eternity! And how many spots would there be in this metropolis, which even human beings, aliens to Christianity, and knowing nothing of its blessed power and influence, could look upon with anything like complacency and delight! And if such would be the effects produced upon men who know nothing of Christianity, except the indirect blessings which it brings upon them and upon their families—if we could show to the people of this country in one picture all the great moral spots of pollution, and misery, and filth that infest this vast metropolis—if we could point to this place, and that place, and that place, and say, "*There* is the moral disease—*there* human vice is engendered—*there* ignorance abounds—and *there* the voice of Christianity is as yet unheard, and its influence unfelt and unknown,—I think to-morrow's sun would not rise in its glory and strength, to revivify and enlighten the earth, before there would be a resolution in every heart, that these great plague-spots of disease should be removed; and to introduce, where there was immorality, morality; where there was filth, cleanliness; where there was crime, honesty; where there was ignorance of God, the knowledge of him and of his salvation. Why, my Lord, we look abroad upon society, and at periods like this we are continually congratulating ourselves that here we have the Missionary Society, which cares for the heathen, sending forth its missionaries to the very ends of the earth, who are acquiring languages, encountering difficulties, subduing obstacles, and spreading the knowledge of Jesus Christ amongst the heathens. Here we have a Home Mission and a City Mission, which meet and annually congratulate themselves that that they have made another conquest over the dominion of sin and Satan, and introduced into places, and villages, and towns, the Gospel where it was unknown; but until the operations of this Society first began, and gained the ear of the public, notwithstanding all the influence of those Societies, and all the moral power which they wielded and exercised for the happiness of man, there was growing up amongst us an amount of ignorance and crime which bid fair, if not checked and

destroyed, to overturn all the efforts of good and holy men, and to destroy for ever the vestiges of that which has made us great and glorious amongst the nations of the earth. But, my Lord, Ragged Schools have discovered the nature of the disease. The Home Missionary has visited the plague-spots; the District Visitor has gone out into the courts and alleys of this great metropolis, and has brought before the notice of the Christian public many of those places before unvisited and unknown; and it will remain now for the Christian public of this country, having discovered the nature of the disease, to say whether they will or will not apply the remedy, and that in such a large measure as shall eradicate the symptoms of the disease. My Lord, do we wish to diminish the poverty of this country? Let Ragged Schools abound, and gather into their wholesome and benignant influence every child that wanders untutored, and uncared-for, and unknown in this great metropolis. Do we wish to diminish crime, and save the pockets of the people? Let us go into our courts and alleys, and while we open them to the blessed air of heaven, send them the pure light of the Gospel; and by those means crime will be diminished, and morality will be increased. Do we wish to strengthen the hands and add to the funds of all our great religious institutions? Let us look at home, at our very doors, in the midst of this metropolis, and after visiting every place where there is poverty and ignorance, strive to send there the devoted missionary, the humble teacher of the Gospel, the pioneer of the Ragged Schools, and then, by bringing the children into these schools, do something to diminish the annual cost of protecting our property and preserving our lives; and thus we shall have a surplus, and more than a surplus to spare for all our benevolent objects. I read in this Report that there are now 13,000 children gathered into these schools; but I ask you, my Lord, with all the knowledge that you possess, do 13,000 or 26,000 represent the number of children that are left uncared-for in this vast metropolis? If you were to treble the number you would hardly reach the amount of the disease. And if you cannot calculate how much of evil arises from these children being sent out into the streets, to beg or to steal, to run a career of crime, to fill our prisons and occupy our police offices, then ask yourselves, is not (in the words of the Report) prevention better than cure, the school than the prison, and the missionary than the police officer? And if you put such questions to yourselves, and go and visit the schools and the localities from which they are drawn, I have no doubt that, from the result of this Meeting, next year you will have not 13,000, but upwards of 26,000 in the schools—that instead of your funds exhibiting, as they would have exhibited this year, but for the munificent legacies that have been left to you, a deficiency, they will increase; and that instead of there being any deficiency in teachers, there will be an abundance of devoted labourers, ready to engage in the work. My Lord, I feel much on this subject. As your Lordship will know, from my position, I have an opportunity of seeing much of the present aspects of society, and of the necessity of schools of this description. *Before these schools were established, the prisons of London were being filled with juvenile delinquents; since they have been established, the number has gradually diminished, and every year of your exertions will still further diminish it.* And remember what class of poor you are to educate—not the children of the honest labourer, who is able to keep his children and send them to school; but those children who are denuded of parents, or who have parents who are themselves steeped in crime. It is, therefore, not only the duty and obligation, it is the highest interest of society, if the parent has neglected his duty, to take up the children and educate them at their expense. And there is another thing, my Lord, for which I rejoice in the operations of this Society, namely, that a large portion of its agency is unbought and unpaid—that the clergy and the laity, the men and the women of our country, and some of those amongst the higher, and what are called the better classes of society, are deeply interesting themselves in the cause of the poor, and the outcast, and the neglected, and the forgotten. And, oh! my Lord, amidst all charitable works that can be performed in this country, surely those have most of the spirit of their Master, who go into the highways and byways of society, seeking the neglected, recovering the lost, instructing the ignorant; reclaiming those who have deviated from the path of virtue into vice; and gathering them into schools, where Christian kindness and Christian love instruct the youthful mind, and train them up, not for time alone, but for the glories and the hopes of eternity. (Applause.)

The Resolution was then put and carried.

The Noble CHAIRMAN said, that having received a command to attend Her Majesty at the Palace, he was compelled to leave the Chair, which he would resign in favour of Mr. Alderman and Sheriff Wire, and he felt convinced that the meeting would not lose by the exchange. (Loud applause.)

The Rev. CANON CHAMPNEYS moved—

"That the blessings and benefits which have attended the Ragged School movement are such as to delight every Christian heart, and ought to encourage the Committee of the Union to go forward with renewed vigour, and to continue to conduct all their operations (as they have hitherto done) upon the broad principle of the Gospel, making the Bible the basis of all their teaching, and the criterion of all their proceedings, without reference to the particular opinions or prejudices of any sect or party."

He said, he never engaged in any effort without asking what was the good of it; and if he could see no good in it, he would have nothing to do with it. He thought the decrease in the number of voluntary teachers might be attributed to the abatement of the excitement usually attending the beginning of any religious enterprise. He regarded the Society as having brought into operation a large number of missionaries. He had, in his parish, a flourishing Bible class, with sometimes 120 attendants; there were also 10 Ragged Schools in the part of the parish under his care, through which 2,000 ragged children had passed in the year; and into those Ragged Schools he had drafted off almost all the attendants at the Bible class, who, having learned the love of Christ and the importance of working for him, had thus found a sphere of usefulness. He would mention one or two instances which occurred lately, to show the value of the work in which they were engaged. He was walking through Lombard-street one very wet day, when he heard a very little boy behind him say, "Sir, you'll have your pocket picked;" and, on looking round, expected to see a boy of respectable appearance; it was, however, a boy of the most ragged class, who attended one of the Ragged Schools; he gave him (Mr. Champneys), as they passed along, as clear and accurate an account of the elements of the Gospel as he ever heard from any child; and the reverential way in which the dear boy pronounced the Saviour's name, would have carried a lesson to the hearts of many so-called Christians, who sometimes blurted it out on every occasion as if it was the name of a common person, and not of their Saviour and their God. If it had not been for the Ragged School, not only would he (Mr. Champneys) have lost his handkerchief, but the boy would have been guilty of sin; whereas, here was a test of Christian principle and Christian truth worthy of imitation. He had dropped money by accident on the floor of one of his own Ragged Schools, which was at the time full of children of bad character, and not a moment elapsed before the money was brought to him. The boy had learned the lesson,—"Steal no more," and had not dallied with temptation, but given up the money as if it would burn him if he kept it. Not long ago, he (Mr. Champneys) was called upon to see, at her request, a dying girl of one of the Ragged Schools; she was delirious, and he had some difficulty in making her know who he was; but when she did recognise him, she looked at him in a way he shall never forget. When she was taken for death, she said to her mother,—"Mother, I feel so happy." "What is it that makes you so?" "It is because all my sins, mother, are blotted out; Christ has blotted them out, and I am forgiven." From that hour, there seemed to be nothing but a joyful anticipation of glory. The Resolution spoke very strongly of the Bible, as the basis of all the teaching in the Schools; and it had been to him one of the most pleasing features in the Ragged School work, to see the thirst for the Word of God that existed amongst the poor children. In one case, a dear little girl, who had a penny given her to buy her daily dinner, went several days without her dinner so that she might save her pence to purchase a Bible with. In reference to the rewards that had been given, he did not doubt there might be some of those who received them who would point to them in after life, when they were seated in their comfortable parlour, surrounded by all the comforts of life, and say to their children,—"That was given me by those who raised me out of the mire—by those who dived for me when I was down in the ooze of society, and ready to be drowned." There were many similar instances of elevation to be met with, and he believed the day would come when some of the ragged boys, the founders of honourable families in a

foreign land, would look back to the day when the reward was given to them, and look upon that reward as the beginning of blessings—as the step by which they had mounted upwards to competence, and wealth, and respectability. He had much pleasure in moving the Resolution.

The Rev. GEORGE SMITH (of Poplar), in seconding the Resolution, congratulated the meeting upon the results of the Ragged School Union, but lamented the necessity that existed for such an institution, after the privileges which had been enjoyed in this land for the last three hundred years. If the Church had from the beginning done its duty, such an instrumentality would not have been needed. There was, however, something delightful in the thought, that the evil had been brought to light, not by the Socialism, or the infidelity, or the pantheism, but by the Christianity of Britain, which found its way into the dark lanes and the damp cellars of the metropolis. Nor could any governmental authority or help have accomplished the work which had been done by the Ragged School Union. That Union, he considered, was in perfect harmony with the ingenious benevolence which characterized the Church in the present day. There was a time when the Christian church was comparatively cold and inactive—when people lived in their own privileges, and walked calmly, and happily, and securely in the path that led to heaven; but were careless and indifferent, to an extent that was now incomprehensible, towards the world that was without. But the present generation lived in halcyon days. He wondered what kind of optics those possessed who said that now everything was going to ruin in the country; that we were moving backwards, and that "the coming struggle" could only terminate by the putting down of the good and the triumphing of the evil: he had no faith in such predictions; he believed there was "a good time coming," and that the good time was already in part come. He did not believe that the former days were better than these; on the contrary, he considered that the ingenuity of the Church had been put forth in a way calculated to awaken gratitude, and call forth confidence in the future improvement of the race. And after all the benevolent efforts that had been put forth, it would surely have been very inappropriate to have done so much for the other parts of the world, and to have neglected the poor down-trodden and maltreated children of our country. But they had heard a voice saying, "These things ye ought to have done, and not to have left the other undone." The advantages of such a movement as the Ragged School Union could not be fully understood, unless the attention were directed to the condition of the children in whose behalf it was labouring. Many of them were born in crime, and nurtured in wretchedness; many of them never knew the tender endearments of home; and yet they were as capable of thought, and feeling, and affection, as deep, and honest, and true, as any one present ever felt. Were they not children of a common race? Did not God make them a part of our common humanity? Were they not capable of being lifted up, and regenerated, and made holy, and fitted for some of the highest positions in life? Facts were not wanting, if facts were needed, in proof of this. And he could not help remarking, that those children were destined to have a very important influence on the future welfare of the country. Very much of our present dignity and influence arose from the Christian elements that existed amongst us. Whenever the continental states had been revolutionized, the leading parties in the revolution had been just those whom the Ragged Schools were trying to benefit; and when invasion had threatened any country, those had been the people who had helped the invader. He had no fear of this country ever being invaded; but if invasion were ever to come, or if insurrection were ever to arise, these would be the elements most fatal to the stability of the land. In taking hold of these elements, therefore; in redeeming them, and purifying them, and leading them to support and uphold the institutions of the country, they were in effect giving them an interest in law, and order, and property; they were making them the true moral policemen of the country, and doing a great and blessed work for all future time; and while this was done, he ventured to believe that the onward career of the country would be great and happy. He had no idea whatever that a future traveller would come here and find London a ruin, or that a man would go and moralize on the broken arch of London bridge, or the tumbled down column of St. Paul's; but he thought this country would go on in its onward progress, blessed by the favour of Almighty God. He (Mr. Smith) was told that other nations had fallen; but they had elements about them which Britain had not. In Babylon every third

man was a slave; Nineveh was an idolatrous people; Rome was a persecutor of the truth of God; and Greece was devoted to idolatry. None of these characteristics being found in this country, he augured well, therefore, for its future prosperity. Let them, then, do what they could to promote the great object for which they had met. The best supporters of the Institution were the voluntary and unpaid teachers; he thought they stood in a far higher position than the greater part of the community; and if he had the requisite strength, and power, and capacity, he would rather be a Ragged School teacher at the present hour than Emperor of all the Russias. There was more dignity, and importance, and honesty about their work than about the Emperor's. They were all doing a good and blessed work in upholding the Institution; let them persevere, and they would have the approbation of good men, of their own conscience, and of the Judge of quick and dead, in the day when he should say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." (Applause.)

The CHAIRMAN put the Resolution, which was carried unanimously.

JOSEPH PAYNE, Esq., who in rising was received with loud and long-continued applause, moved,—

"That the Committee show a wise discretion in their mode of dealing with Refuges for destitute Children, Industrial Classes, and Emigration, and that a spirit of self-dependence and patient industry be encouraged in Ragged Schools by every possible means."

Mr. Payne, in his humorous and well-received style, hoisted the Ragged School Union Flag, and expatiated upon What the Ragged School Union does; How the Ragged School Union does it; and How the friends of the Ragged School ought to help it; and concluded by the following Verses, written for the occasion, which he called,—

DOWN AND UP;

OR, CHEERING PROSPECTS.

"Cheer, friends, cheer," for the Ragged School *Cause*,
Stronger than judges and criminal laws;
Better than prison, and lash, and chain:
Worthy a loud and a lasting strain!

"Cheer, friends, cheer," for the Ragged School *Earl*,
Long may his banner its folds unfurl;
A banner of love, and a banner of light,
It glitters and glows in the whole world's sight!

"Cheer, friends, cheer," for the *Teachers* who take
Infinite pains for the Ragged Schools' sake;
Giving up quietness, giving up home;
Seeking and saving the wretched that roam!

"Cheer, friends, cheer," for the *Emigrant ships*,
O'er the broad ocean taking their trips;
Beautiful breezes, and favouring gales,
May they have always swelling their sails!

"Cheer, friends, cheer," for the *Land of our birth*,
We shall be honour'd all over the earth:
If we are guided by God's own book,
These shall our triumphs be—look, friends, look!

Down goes *drunkenness*—down goes *dirt*;
Up go *a clear head*, and *a clean shirt*;—
Down go *fever*, and *sickness*, and *grease*;
Up go *cooking*, and *comfort*, and *peace!*

By the *long range* of our *infantry's* scope,
Down goes *infidel*; down goes *Pope*;—
Up goes *Bible truth*; up goes *light*;
Chasing our darkness, and cheering our night!

Down goes *tyranny*—down goes *pride*;
Up goes *freedom*, with *peace* at its side;—
Down go *autocrats*, biting the dust;
Up go *monarchs* that rule as the *just!*

Now my lay to its finish has come,
And in one sentence, my wishes I'll sum:
By "the love" managed that "casteth out fear"—
For *all* the Ragged Schools, "Cheer, friends, cheer!"

The Rev. WM. CADMAN seconded the Resolution. He said, at that late hour, the time for speech-making was over, but the work of Ragged Schools was not done. There had been great cause for thankfulness in the fact, that so many children had been gathered into the schools; but he believed that the number might, easily be doubled. He knew that it might in his own parish. Two years ago it was thought scarcely possible that a Ragged School could live in such a stormy sea, and the first life-boat was launched with some apprehensions; but there were now six Ragged Schools there, which there was no difficulty to fill. The only difficulties were in getting sufficient funds for the maintenance of the schools, and a sufficient number of voluntary teachers to conduct them. On account of the latter deficiency, numbers had to be refused admission continually. He then referred to the opposition with which the schools had been met, by the denunciations of a priest of the church of Rome, and spoke of the neglected condition in which large numbers of Roman Catholic families had

been left, in the "slums" of the borough, before the opening of the Ragged Schools. The object of those schools was not to proselytise; all that was wanted was, to make the filthy clean, the vicious virtuous, and the degraded happy in the knowledge and experience of the love and grace of our Lord Jesus Christ. The children were taught, indeed, a text of Scripture every day, and some little hymn, which they took home and sung to their parents; but it was not our fault if the words and truths of Scripture infringed at all upon any of the peculiarities of the church of Rome. It was said that the priests were now establishing Ragged Schools of their own, and telling the children that they must go to them. If only the least good were done by those schools, he, for one, would rejoice in it. But if the children were taught there to count their beads and say prayers to the Virgin, and repeat the Romish Catechism, he would leave the meeting to judge whether teaching of that sort would elevate and civilize, not to say Christianize, like the simple teaching in the Protestant Ragged Schools, founded as they were upon the Bible alone. (Applause.)

The Resolution was put and carried.

The Rev. JAMES COHEN (Chaplain to the City Prison, Holloway) moved, and R. J. SNAPE, Esq., seconded, a vote of thanks to the Chairman:

"That the noble Lord who, at the establishment of this Society, entered so heartily into the work, and has so long continued his valuable aid in promoting its efficiency, and presiding at every Anniversary of the Union, (as well as over many hundreds of local meetings of Ragged Schools,) is entitled to the hearty thanks of this Assembly, and of all friends of the neglected and destitute."

Also to Mr. Alderman and Sheriff Wire, for his kindness in presiding, on the chair being vacated by his Lordship.

The motion having been carried by acclamation, Mr. Alderman and Sheriff WIRE returned thanks, and the proceedings were closed by the singing of the Doxology.

STREET PREACHING.*

YOUR readers are aware that street-preaching has been lately tried in London. God has blessed it for arousing many dead souls, comforting sad hearts, and edifying his saints among the people. Many of the hearers are teachers, some of them scholars in our Ragged Schools. The work is thus connected with our own, because it has the same great object, to bring sinners to a Saviour, and because the same persons are preached to whom we teach in the schools.

About one thousand services have thus been held in the streets by the preachers of the Open Air Mission. Extracts from their journals will be found in a little pamphlet, of which I have sent a good supply to your Office, to be given freely to all friends of Ragged Schools. Further information will be given to any one who calls at the Office of the Open Air Mission, No. 1, Robert Street, Adelphi.

But it is not merely to mention this that I venture to ask for space in the Magazine. I wish to lay before your readers the duty which lies upon us all to aid this preaching, by our prayers, our personal influence, nay, our individual efforts; and to set forth the high and blessed privilege afforded by this opportunity for assisting a work eminently owned of God.

During the summer months, there will often be a thin attendance inside, when there are hundreds of children outside our schools. To reach these

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* The Earl of Shaftesbury has kindly consented to preside at a Lecture appointed to be given on Wednesday, June 21, at seven P.M., in the small room, Exeter Hall, on "Open Air Preaching—where, how, when, and by whom it should be done; with the results of one thousand services in London." As it is considered of great importance to enlist the aid of young men in the work, only a limited number of ladies' tickets will be issued. Tickets may be had at the Ragged School Union Office, 1, Exeter Hall; Seeleys; Partridge and Co.; Nisbets; and at the Office of the Open Air Mission, 1, Robert Street, Adelphi.

children's hearts, and to bring them back into their classes, I believe that a short time spent by one or two of the teachers out of doors would be very useful, and to the teachers themselves would be a pleasing variety in their arduous work.

A printed list of the stations (about sixty in number) occupied by the Missionaries, will show the times and places where these open air services are held. Some of these stations are very near the schools, and by a little arrangement with the school committees, the services could be so timed as not to interfere with their hours of opening, but rather to help the Ragged Schools, by collecting the children in the neighbourhood. By the same means may be afforded convenient opportunities for the teachers to stand by the missionaries, to say a few words conversationally, (it need not be a sermon,) to address the parents and elder brothers and sisters, and to interest themselves in this ancient mode, now newly revived, of preaching the Gospel of Christ. The privilege of doing this is a cheap one, freely open to all. The attention of the people is far beyond our most sanguine expectations. *Men* are wanted, and undoubtedly there are, amongst our two thousand voluntary teachers, those who have the ability, and perhaps the desire, to come forward.

Those who are willing have scarcely any obstacle to overcome. If their time is valuable for their usual occupations on such days, a recompence for this is provided by the Mission Committee, and I rejoice to say that funds are readily supplied for the purpose. On Sundays, at any rate, time can be devoted to this object. May God stir up many to see its importance, its necessity; and may his Spirit be with those who accept the honoured task!

Temple. J. M.

The Children's Gallery.

A WORD TO LITTLE GIRLS.

Who is lovely? It is that little girl who drops sweet words, kind remarks, and pleasant smiles, as she passes along—who has a kind word of sympathy for every girl or boy she meets in trouble, and a kind hand to help her companions out of difficulty—who never scowls, never contends, never teases her mates, nor seeks in any other way to diminish, but always to increase their happiness. Would it not please you to pick up a string of pearls, drops of gold, diamonds, and precious stones, as you pass along the streets? But these are the true pearls and precious stones, which can never be lost. Take the hand of the friendless. Smile on the sad and dejected. Sympathize with those in trouble. Strive everywhere to diffuse around you sunshine and joy.

If you do this, you will be sure to be loved. Dr. Doddridge one day asked his little girl why it was that everybody loved her. "I know not," she replied "unless it be that I love everybody." This is the true secret of being beloved. "He that hath friends," says Solomon, "must show himself friendly." Love begets love. If you love others, they cannot help loving you. So, then, do not put on a scowl, and fretfully complain that nobody loves you, or that such or such an one does not like you. If nobody loves you, it is your own fault. Either you do not make yourself lovely by a sweet, winning temper, and kind, winning ways, or you do not love those of whom you complain.

VICTORIA AND HER MOTHER.

THE CONTRAST.

Says the author of "Local Loiterings" "One of the pleasantest churchyards I know of is in the Isle of Wight; and many years ago, I was sauntering among its graves, when I saw a lady in deep mourning, with a little girl, sitting on a tombstone. The former was reading a book to the latter, who was looking with tearful eyes in her mother's face.—When they turned away from the spot, I saw that they had been looking on the tomb of the 'Dairyman's Daughter,' whose simple epitaph was engraved on the headstone. That lady was the Duchess of Kent, and the little child was the

Princess Victoria, now a queen, on whose dominions the sun never sets. Perhaps the book the lady was reading, was the delightful and affectionate narrative of Leigh Richmond. Striking was the contrast in the condition of the sleeper and her who watched by her grave—the one a peasant's daughter in her dreamless slumbers; the other a child who, ere many years had passed over her head, was to take her place among the rulers of the nations! The humbler of the two had won her palm, and was wearing her crown; whilst the 'daughter of a royal line' was fated to endure the perilous splendour of dominion, and become the mother of future kings, ere she should lie down in the vaults of Windsor."

Notices of Meetings, etc.

CAMDEN TOWN.

A MEETING was held at the School Rooms, on the 5th of April, on the re-opening of the Schools, Henry Pownall, Esq., in the chair.

The meeting having been opened with prayer, Mr. J. M. Clabon, the Secretary, read a statement to the following effect:—

The schools were established in 1848. In the beginning of 1853, they consisted of a Sunday School, at which the average attendance was 75; and an Infant and Juvenile Day School, at which the attendance was 120. In the beginning of 1854, the average attendance at the Sunday School had increased to 105, and at the Infant and Juvenile Day School, to 330. And there was a Boys' Evening School, with an average attendance of 45, and a Boys' Industrial Class, with an attendance of 20. The school rooms being too small for these largely increased numbers, the Committee had taken additional ground, and enlarged the school-rooms, at an expense of £300. Their exertions had raised £150, leaving a like sum to be raised. The schools were re-opened on the 12th March. The attendance at the Boys' Evening School had already increased to 70; and there were 100 new applications for admission to the Infant and Juvenile Day Schools.

Mr. Pownall, in opening the business of the meeting said, that the community owe, much to one who makes a blade of grass grow where none grew before. He thought they owe more to those who make virtue to grow among the pests of society. He was glad to hear that the Ragged School Union had given premiums to children who had been a certain time in service. Among the poor and the rich, in the palace and the cottage, the same feelings exist; none of us would maintain our position if we did not regard the good opinion of others. It was so with poor children; let them have a kind word, let them know that the teacher is their friend, and they will get on. He had seen children in prison burst into tears at kind language, and say it was the first time they had ever been spoken to kindly. You may threaten them with the solitary cell, with punishment, in vain, but the moment you touch the chord of human sympathy, there is a response. What must be the sentiments of children who come week after week to school—are taught with care—are taught the principles of love; beginning to estimate these principles, and understanding that they apply to those around them, virtue is fostered, and meekness and love excited. If the community knew the difference in expense between a child educated in virtue, and another in vice, these institutions would be better supported. It is cheaper to bring up a child in virtuous and Christian habits, than as a thief and depredator. What is the cost of schools for each scholar? boarding at home, to the expenses of a jail, which amount to about £10 a year? He had known children under twelve years of age, who had been in prison thirty times. There had been in Westminster prison during the last year, 1,200 children under fourteen. The cost of these children, distributed among Ragged Schools, would enable Committees to carry on their labours with greater success. But, considering the difficulty there was in raising funds, the more praise was due to those individuals who dedicated time, health, and thought in bringing up ragged children in the nurture and admonition of the Lord.

PRINCES STREET, LAMBETH.

THE First Annual Meeting of this School was held on Tuesday evening, April 11th, at the Lecture Room, Clayland's Road, Clapham Road. THE Rev. R. Maguire, M.A., presided.

The Report stated, that the school was opened in February, 1853, for the daily education of Destitute Girls, from the ages of seven to fifteen, and is especially designed to meet the wants of a numerous class, who not being able to attend regularly, are excluded from the existing schools. Upwards of 160 have been admitted, of whom not more than one in six could read and write even imperfectly. The attendance varies from 75 to 100, and is steadily increasing. The progress made in learning and general behaviour is highly satisfactory.

The receipts from January, 1853, to March, 1854, amounted to £69. 5s. 2d., including a grant of £10 from the Ragged School Union; and the expenditure during the same period, £67. 17s. 0d., leaving a balance of £1. 8s. 2d. in hand.

HUNTSWORTH MEWS, AND GEORGE STREET.

THE Huntsworth Mews and Hill Street, and the Lisson Grove Ragged School Committees, again held a united Meeting of the friends and subscribers to their schools, on Tuesday, May 9th, at the Literary Institution, Edward Street, Portman Square, Earl Waldegrave in the chair, supported by the Revs. George Fisk, J. W. Reeve, J. E. White, W. B. Bowes, R. H. Herschell, James Keeling, James Innes, H. Jarvis, of the Jews' Society: Frank Hose, Rector of Dunstable; W. J. Maxwell, Esq., and other gentlemen.

After the meeting had been opened with prayer, and the Honorary Secretaries had read the Reports of their respective schools, interesting and useful addresses were delivered by the Revs. J. W. Reeve, W. B. Bowes, G. Fisk, J. E. White, James Keeling, W. J. Maxwell, and H. Harwood Harwood, Esq. The weather was very unfavourable; the meeting, however, was larger than could, under the circumstances, have been expected.

Papers, Original and Selected.

THE ST. GILES'S ROOKERY, AND ITS RAGGED SCHOOLS.

No. I.

The Rookery of St. Giles's was long notorious for its filth and fever; its dreadful riots and immoral revels. It consisted of an assemblage of old, rickety, misshapen, and most dirty dwellings, and these were crowded to suffocation with Irish immigrants, prize-fighters, crossing-sweepers, beggars, costermongers, prostitutes, and thieves. Every room was full of such persons; every street teemed with them. There stood the burly costermonger, whistling aloud as he prepared for sale his fruits or flowers. There the street beggar practised his limp, whine, and tale—ever and anon grinning a smile at the clever style in which he could simulate want and pain, and thereby fleece "kind Christian ladies and gentlemen." There the pugnacious Irishman sat on a hamper turned upside down, binding his bleeding head. There skulked the burglar, and those whose "feet were swift to shed blood." There swore, fought, drank, and died, some of the vilest men and women known to the police. And there were born little children—born, alas! to a fulness of sin and woe.

What of them? Their earliest looks fell upon scenes of violence, debauchery, and crime. Their fathers were profane and lawless; their mothers unchaste, drunken, and cruel; their playmates, boys and girls profoundly versed in vice. To such children life dawned without visions of moral beauty and life-worth. Born in the midst of dunghills, dirty streets, and homes reeking with filth, they knew nothing of cleanliness and order. Habituated to the companionship of cadgers, prostitutes, drunkards, and thieves, they grew wise in all the arts of the profligate and criminal. In infancy they were the playthings—in childhood, the tools—and in mature years, the competitors of the vile heroes and viler heroines of their den-like homes. The wisest of our legislators knew all this, but feared even to ask—What shall be done?

Some Christian working men solved the problem. They rented a building used as a cow-shed,* got it cleaned, obtained a few forms, Bibles, spelling-books, and other necessaries, and commenced a Sunday School for "Ragged Children;" and their first annual Report, entitled "The Ragged School Rookery, St. Giles's," was presented to the public on December 20th, 1843. Of this school the Hon. and Rev. H. Montagu Villiers was announced as the President, and the Hon. and Rev. B. W. Noel as the Vice-President. Far from pleasant was this field of Christian labour. It was not "beautiful for situation." It presented no attractions to the sentimental and romantic. The school-house was a rude structure—infamous resorts stood before it—a large noxious yard extended behind it—and filth, noise, and crime were round about it. But children of the lowest and most ragged order came to it, and *that* cheered the "benevolent persons among the working classes," twenty-three in

* It may be interesting to our readers to know, that it was in the loft of this cow-shed that the Ragged School Union was formed.—Ed.

number, who had united to establish the school. Speaking of them, the Report said, "Fourteen are the children of costermongers, eight of persons who sweep crossings in the streets, and eleven of street-singers and beggars: fourteen of the children sell water-cresses, fourteen are without fathers, or have been deserted; and the remainder chiefly get their living by selling fruit. The rest are the children of common labourers, or persons of low character. Many of the children are obliged, by selling water-cresses and other articles in the streets, to earn their breakfast before they can come to school." These were the right sort of children. For such as them alone are Ragged Schools intended. The rich mechanic's child has no right there. And hence, when we read in this first annual Report of "a lad fourteen years of age (who) came to the school; he has neither father nor mother, and gets his living by holding horses and picking up garbage in the markets. He had no shirt, and nothing to cover him but a pair of tattered canvass trowsers, and a piece of an old sack thrown over his shoulders,"—we rejoice to find that the school started with precisely the right class of children.

God prospered the school. A male adult evening class was commenced, and this proved so popular and useful, that in the Report for 1844 it was stated that an evening school for female adults had been opened, with "every prospect of permanent usefulness." Some of those girls would have furnished Legh Richmond with not a few short and sad annals. One of them was nearly two days without food, and another was awfully beaten by a drunken step-mother, because she would not submit to a life of sin.

In this report Queen Adelaide is announced as having given a donation of five pounds.

From 1845 to 1847, the school, situated in Streatham Street, Bloomsbury, was conducted with great energy and zeal. The Lord gave the blessing of prosperity. Hence there were now—we mean in 1847—a Sunday School, an Adult Class, a Sewing Class, a Lavatory, a Provident Fund, and a Separate Fund, the latter being intended "to provide suitable clothing to those children who are sent to service, and for the relief of such as are in sickness and deep distress." By those agencies many were made wiser, purer, and happier. Not a few were rescued from seduction and want.

In 1848, special circumstances induced the Committee to remove the school from Streatham Street to the building known as the Irish Free School, George Street, St. Giles's, and there its useful operations were continued. This migration placed the school close to its former local position, and nearer to a ragged and "desperately wicked" population.

For reasons which will soon appear, it will be necessary to narrate here the rise and progress of the Ragged Schools in Neal's Yard and Little Coram Street.

Neal's Yard has long obtained an evil reputation. Placed behind Great St. Andrew Street, Queen Street, and King Street, Seven Dials, and entered by obscure ways, it suits the necessities of lewd, turbulent, dishonest persons. It contains such an assemblage of stables, carts, and barrows; dunghills, and pools of filthy water; old workshops and dark lofts; ruinous lodging dens and dirty rooms, inhabited by costermongers, bad women, Irish hodmen, and daring thieves, as make it a moral nuisance. There stand groups of young men and lads playing at

pitch and toss. There caper young painted girls, who never knew virtue, modesty, or holy joy. There assemble mobs of people to see savage dogs, brutal men, and drunken women "fight it out." There romp children on the dunghills, and plunge their muddy feet into the pools of stagnant water. And there the tipsy Irishman reels into his house, fulminating curses against heretics, and proclaiming aloud that *he* is a member of the true Church.

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But days of toil and nights of trouble soon came. Great rows were commenced by the wicked. The door of the schools was battered with stones. Dung was cast through the window. Barricades prevented all egress. Rioters rushed in, and performed their war dance, and shouted their yells like savages. The lead was torn from the roof. Fights were stimulated to create disturbance and noise. The windows were smashed. Yea, Satan was let loose, and the heathen raged.

The Lord liveth. This was the faith of the Committee, and therefore they continued in well-doing and prayer. Success, quietness, and even popularity came. The children were so obviously benefited by the instruction imparted to them, and grew so fond of the school, that enemies became friends; and in their annual Report for 1850, the Committee were enabled to announce, that whilst the boys still assembled in the original building, the girls had been removed to a room at the corner of the west entrance to Neal's Yard. This alteration was fraught with "showers of blessing." Both these schools became very useful, and were conducted with energy and prudence by their respective teachers. It was about this period of their history that the writer first entered those schools, and to his great pleasure found in active operation a day and evening school, a boys' industrial class, a girls' sewing class, an emigration movement, and a provident fund.

The Abbey Place School, Little Coram Street, like many others, was originated by a City Missionary. This was in 1847. He took a small room in a stable yard, inhabited by the poor and vile, and after persevering effort he succeeded in having it opened two evenings a week, and on the Lord's day afternoon. A sewing class was likewise established, and did much to promote comeliness of dress and conduct.

number, who had united to establish the school. Speaking of them, the Report said, "Fourteen are the children of costermongers, eight of persons who sweep crossings in the streets, and eleven of street-singers and beggars: fourteen of the children sell water-cresses, fourteen are without fathers, or have been deserted; and the remainder chiefly get their living by selling fruit. The rest are the children of common labourers, or persons of low character. Many of the children are obliged, by selling water-cresses and other articles in the streets, to earn their breakfast before they can come to school." These were the right sort of children. For such as them alone are Ragged Schools intended. The rich mechanic's child has no right there. And hence, when we read in this first annual Report of "a lad fourteen years of age (who) came to the school; he has neither father nor mother, and gets his living by holding horses and picking up garbage in the markets. He had no shirt, and nothing to cover him but a pair of tattered canvass trowsers, and a piece of an old sack thrown over his shoulders,"—we rejoice to find that the school started with precisely the right class of children.

God prospered the school. A male adult evening class was commenced, and this proved so popular and useful, that in the Report for 1844 it was stated that an evening school for female adults had been opened, with "every prospect of permanent usefulness." Some of those girls would have furnished Legh Richmond with not a few short and sad annals. One of them was nearly two days without food, and another was awfully beaten by a drunken step-mother, because she would not submit to a life of sin.

In this report Queen Adelaide is announced as having given a donation of five pounds.

From 1845 to 1847, the school, situated in Streatham Street, Bloomsbury, was conducted with great energy and zeal. The Lord gave the blessing of prosperity. Hence there were now—we mean in 1847—a Sunday School, an Adult Class, a Sewing Class, a Lavatory, a Provident Fund, and a Separate Fund, the latter being intended "to provide suitable clothing to those children who are sent to service, and for the relief of such as are in sickness and deep distress." By those agencies many were made wiser, purer, and happier. Not a few were rescued from seduction and want.

In 1848, special circumstances induced the Committee to remove the school from Streatham Street to the building known as the Irish Free School, George Street, St. Giles's, and there its useful operations were continued. This migration placed the school close to its former local position, and nearer to a ragged and "desperately wicked" population.

For reasons which will soon appear, it will be necessary to narrate here the rise and progress of the Ragged Schools in Neal's Yard and Little Coram Street.

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This school was subsequently placed under the management of the Committee of the Streatham Street school, and was recently removed to No. 23, Little Coram Street, where it still remains, and will be found worthy of a visit. It is open four evenings a week—two for girls, and two for boys, and likewise on the Sabbath afternoon. Owing to the rapid increase of poor and profligate persons in and around Little Coram Street, it is very desirable that an efficient day school should be commenced. *This would prevent a lamentable addition to the ignorance, crime, and misery of the metropolis.* Need more be said to those who are rich in wealth and faith?

The time came in which it was expedient that the three schools, whose history we are writing, should be placed under the same management; and accordingly it was resolved, at the close of 1850, that the two committees be united, and undertake the oversight of them. This amalgamation took place, and has been found most useful. The scholars of the Streatham Street school also became attendants at Neal's Yard—an alteration indispensably necessary.

The next epoch in the history of those schools was full of change and interest. Neal's Yard was found incapable of furnishing buildings adequate to the necessities of the neighbourhood and schools, and the Committee were therefore induced to purchase a lofty, commodious, and beautiful building at the corner of George Street, and facing Endell Street. A prayer meeting, conducted by the Secretary, was held in it on the 21st June, 1852, when the Divine blessing upon the schools was invoked; and on the 23rd they were publicly opened, when 300 scholars were regaled with roast beef and plum-pudding; and in the evening a public meeting was held in St. Martin's Hall, at which the Right Honourable the Earl of Shaftesbury presided. A few months after this, the Committee resolved that the boys' school in Neal's Yard be turned into a Night Refuge for Destitute Lads, which has been done, and to this philanthropic purpose it is still devoted.

Such is a brief sketch of one of the largest and most interesting Ragged Schools in London. In a future paper we shall describe their daily operations, and relate what great things the Lord hath done for them. In the mean time we would recommend our readers to visit them, and can assure them a cordial welcome.*

THE ORPHAN RAGGED SCHOLAR.

SUFFERING humanity presents a wide and varied sphere for the exercise of Christian compassion. Every attentive observer of the woes that befall the sons and daughters of Adam must admit that there exists not one calamity from which naturally he can claim exemption. The necessities of others portray in vivid colours his own deliverances as wrought by a mysterious and special Providence. But if there be one calamity more poignant than another, and which commands a greater amount of human sympathy, it is the gloom that overspreads the sunny prime of existence, when a child is visited by the sad privations of orphanage. Well might the poet sing,—

> "How many links, dissever'd from the chain
> Of social life and the endearing ties

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* Communications respecting the schools may be made to the Honorary Secretary, Mr. W. Williams, 13, Henrietta Street, Brunswick Square.

Of Nature's fondest sympathies, are here
United in a holy fellowship
Of peace and love! Behold a garland twined
Of scatter'd buds, whose parent stems have all
Untimely perish'd, leaving these to fall
Unsheltered on the bleak and barren waste,
And wither ere they bloom; the trembling sport
Of every wintry blast or ruthless step,
That in its selfish course doth trample down
The desolate and weak; or worse, far worse,
The prey of wicked hands, intent to seize
And turn their sweets to poison."

The truthfulness of such plaintive and touching sentiments has a painful verification in the experience of many that cross our path, as we prosecute our peregrinations in the Ragged School vineyard. It would be easy to fill volumes with the tales of hardships, corruptions, and sufferings, into which the sad misfortune of such has plunged them, and the timely and well-adapted aid of the Ragged School and the Ragged School Teacher. The following, however, selected from a group of instances, must suffice for the present.

It was on the Sabbath evening previous to the Annual Meeting, that we bent our steps to a Ragged School in the east of London, to join the faithful band of teachers, who, in compliance with the advertised desire of the Committee of the Union, were about to assemble for prayer—"that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the coming year." The attendance was good, and the devotions, characterised by steady spiritual fervour, led us to feel that the Divine presence was in our midst. But there was one youth—a teacher—whose prayer, on account of its extreme simplicity, and the deep pathos with which it was offered, greatly interested us. We made subsequent inquiries, and ascertained the following facts, which constitute a brief sketch of his history.

He is an orphan, having lost both his parents in early life—

"He never knew his mother's love,
Nor prized her kiss so fond and warm;
Nor could recall one trace to prove
How lovely was her angel form."

All he remembers of his father, is his death-bed scene. His parents gone, he was soon found amongst the group of young paupers within the walls of the workhouse. And there he continued, living upon the hard fare, and enduring the hardships pertaining to such in such circumstances. All the disadvantages arising from the corrupting influences of such associations were his, with a little secular instruction, and a little of the form of a Christian education to counterbalance, until time declared him eligible for an apprenticeship. A master was sought and found for him some eighty miles from London. The fact of his being a friendless orphan might have led him to calculate that kindness at least was secured to him. Little did he dream that, in his case, apprenticeship was only another word for slavery; and that the name of master signified a tyrant, as, alas! it proved. For instead of his path to manhood being somewhat soothed, and his moral and spiritual well-being cultivated, the cup of bitterness was daily presented to him, producing a distaste for honest labour. The cruelties heaped upon him were such, that disinterested observers interfered, and brought the cruel master to justice. By fair promises to treat him more kindly for the future he escaped punishment, and retained possession of his apprentice. The sequel, however, proved that this circumstance only tended to enrage the tyrant, who, instead of relaxing, only heaped his cruelties upon him more than ever, until the poor friendless boy could bear it no longer, and he ran away. Ill-clad, moneyless, and friendless, he walked the long eighty miles to London, begging for food, and taking shelter where he might haply find it. Without

character or friend, he wandered about the streets for four months, sleeping in the open air, having only been successful on three occasions to obtain a place of repose, where he could enjoy the luxury of an undress. He formed an acquaintance with a youth in like condition with himself, and resolved on travelling the country in company with him. He did so, sharing with him great and continued hardships; but returning to London, without knowing why or what for, his steps were most providentially directed to the Ragged School. He entered, an object of pity and commiseration. His shoeless feet were bruised and bleeding, and his countenance haggard and care-worn. The school was to him a house of mercy. Here he found that there was such a thing as Christian sympathy and kindness. Harsh and hard words, varied with occasional blows, from past experience, was all he was led to expect as a reply to his entreaties—treated as a scoundrel and a vagabond. But here one of the teachers washed his feet, dressed his wounds, and fed his hungry body. The principle of gratitude within, hitherto not wrought upon, began to develop itself. He went again and again, and became attached to his teacher—his only earthly friend.

He expressed a desire to lead a different life from that he never would have chosen, but was forced into by a succession of adversities; and communicating his desire to his teacher, now his bosom friend, an effort was made, and a situation obtained for him. From that time to the present his conduct has been irreproachable. He is now to be seen numbered among the teachers of the school, in very creditable attire, the result of his own industry; and there is good ground to entertain a hope that he has not only been rescued from being a pest to society, and benefited temporally, mentally, and morally, but that the instructions imparted have, by the Divine blessing, resulted in his decided conversion to God. On this assumption he has been admitted a member of a Christian church.

It is about six months since the worthy superintendent informed us, that he for the first time addressed the scholars of the school in which he has been thus benefited. And while it was gratifying, it was truly affecting to hear him describe his own condition when he entered the school, and contrast it with his present position—stating, that while he felt he owed much to his teachers, he owed all to God.

Is not this, we ask, a brand plucked from the burning? And may we not with propriety say of those dear friends, who labour among such—

"Oh! 'tis well:
The pure in heart, the merciful have raised
The unblown flowers, unsullied from the dust,
And wreathed them as an offering meet for Him
Who is the Father of the fatherless.
He knows the strong temptations that beset
Neglected children in their dawn of life;
And smiles on those who act the blessed part
Of guardian angels to the hapless ones,
Doom'd, in their feeble infancy, to roam
The world's dread wilderness, without a guide."

FIELD LANE RAGGED CHURCH.

PROMINENT among the agencies employed in this school for the rescue of our fallen brethren is the "Ragged Church." Even if no manifest spiritual results had ensued, it at least presents a satisfactory reply to the question, "Have the very poor the Gospel preached to them?" and foils the exclamation, "No man careth for my soul." For by opening the upper school-room for the proclamation of the Gospel, on the morning of the Lord's Day, they are provided with a place of worship, where, however rudely attired, or depressed in moral and social position, they can feel at home. The interest which this service has recently

excited, amply testifies, that when the Gospel trumpet does not give an uncertain sound, the wretched and the vile are as ready to listen now, as they were when the great Preacher, taking the lily for the text, taught on the slopes of Olivet.

The attendance has been 280, and latterly it has increased to 350. For some time it was difficult to obtain the attendance of females; but recently a pleasing change in this respect has occurred, and thus out of a congregation in April of 361, 170 were females, many of them outcasts, but all very poor. As might be expected, the aspect of the congregation is most strange, composed as it is of the dregs of all classes. There, for example, is to be seen the cunning expression of the cadger; the sharp acute face of the street-minstrel; the costermonger out of work; the cropped head of the felon, who has just left jail; the pallid and thinly-clad woman, weakened by long continued sickness and penury; and the tall spare form of him, who, once in affluence, has "wasted his substance in riotous living," and found in the end that there is no master so hard to serve as Satan! The congregation is as varied, too, in its moral characteristics. The penitent thief and the reformed Magdalene; the bold blasphemer, whose gentlest word is an oath; the sailor discharged for drunkenness; the female, discarded by her family through her profligate habits; and those who are not vicious, but weak in body, and weaker in brain—listen earnestly to the best tidings that ever reached earth. The aspect of the congregation is deepened in its singularity by the fact, that it is composed of the seething dregs of all nations. Amongst the most regular and the most attentive attendants is a bronzed native of Calcutta. The negro, too, with his earnest gazing physiognomy, is there. The ethnologist would readily detect the round head and blue eye of the sons of the north. The sister countries also contribute their representatives: the Scotchman, thoughtful even amidst his degeneracy; and the Hibernian, smiling in spite of his daily cares. Occasionally the descendant of the "friend of God" blends his deep bass in the song which tells of the glories of Jehovah! Yea, "every one that is in distress, and every one that is in debt, and every one that is discontented, resort to this modern cave of Adullam," and find shelter, if they do not meet with that peace which springeth from pardoned sin.

The extent of the lasting and spiritual good that has accrued, must remain for the revelations of that great day, when preacher and hearer shall stand before the Throne. But it is satisfactory to know that many so prize this opportunity of attending public worship, as to invite others to attend the house of prayer. Often, too, have we seen the congregation bathed in tears, and the whole frame quiver with emotion, as the fearful penalty of sin has been declared, and the exceeding grace of the Redeemer has been proclaimed. Thus, one morning when that hymn, so dear to Christians, "Come, let us join our cheerful songs," was repeated by the preacher, a miserable looking female, who attended for the first time, evidently felt it as an appeal to some hidden chord of feeling, for she burst into an agony of grief, which ceased not during the whole service. Their singing, also, is oftentimes so devotional, as to testify that the lip embodies the feelings of the soul; whilst their response to the prayer, which gives liberty to the vilest to address the common Benefactor by the endearing name of Father, is most impressive.

It is possible that, as in congregations of greater pretensions, the emotions thus aroused are evanescent; and that, fading when the echo of the preacher's voice has ceased, the soul still sleeps on; yet, whatever be the present effect of this service, we are assured that He who gave the command, "Preach the Gospel to every creature," will not permit this effort of compliance with his tender injunction to pass by unblessed. Rather, through faith in the efficacy of the simple Gospel to soften the most stubborn soul, and through the mighty operation of the Holy Ghost, which checked the profligate Mary Magdalene and a murderous Saul of Tarsus, we anticipate that, when the great harvest is ingathered, many ransomed spirits will unite in the anthem, "Unto Him who loved us, and washed us from our sins in his own blood," who first caught the accents of mercy in Field Lane Ragged Church.

A RAGGED SCHOOL IN ST. PETERSBURGH.

We have before us the Eighteenth Report of the above institution. It is called "The School for Poor Children of Foreigners in St. Petersburgh." It may be interesting to our readers (especially at this moment), to glance at a page or two of this document. It is in the French language, and is for 1850.*

After stating that some rooms have been added in the past year, and a new master engaged, it says:—

"This establishment continues to enjoy the distinguished advantage that was bestowed upon it by the high patronage and munificence of their Imperial Majesties, the Emperor and Empress, together with that of the members of their august house, and the managers are constrained to express their sentiments of most humble gratitude, while they supplicate the King of kings to recompense largely to these illustrious benefactors the generous aid that they constantly give to the poor of this metropolis."

This paragraph may probably give a new idea of the Russian liberality and Russian piety to some of our readers. The directors next state that they are resolved to persevere in this effort, to "spread still more widely the blessing of a CHRISTIAN EDUCATION among the poor strangers of St. Petersburgh," and invite all friends to visit the school and judge for themselves. It appears, that in 1850 there were 57 boys and 61 girls admitted to the school, making since the foundation, 2,946 boys, and 2,097 girls; and that there were in attendance in that year, 143 boys and 160 girls; most of these were Germans, that is, 216 out of the 303, and only one English boy appears on the list.

The Report concludes with a statement that is very pleasing, reminding us of our PENNY BANKS or CLOTHING FUND at home, though not quite the same.

"The contribution of ten cop ($3\frac{3}{4}d.$ or $3\frac{1}{4}d.$) a month on the part of the scholars has been continued till now; and has produced about 127 rbls on the part of the boys, and 197 rbls on the part of the girls.* These sums have furnished shoes and stockings to 193 of the most necessitous among them; and at the same time has served as a strong means to excite sympathy and kind affections, as well in the children as in the parents less poor, towards those who were more necessitous than themselves. Since the introduction of this system, the amount of this contribution has risen to 7,839 rbls (about £1,175), which has procured comfort for 4,522 children."

This last statement is really very gratifying, and may give our friends a hint for their guidance at home, as voluntary contributions in Ragged Schools for the most necessitous is a somewhat novel feature.

The financial statement also reads us one lesson; for while we in London often only give a female teacher £45 or £50, they pay theirs £75! and we are not aware that expenses for living are more in St. Petersburgh than in London. The institution receives from Government one-half the male teacher's salary; and a sum of £21 a year, as the "annual subscription of Her Majesty, the Imperial Mother of glorious memory, which the emperor has graciously ordered to be continued."

The annual subscriptions and donations amount to nearly £400.†

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* If we can obtain a later Report we shall notice it on another occasion.

† The Report is signed by three gentlemen of the Committee, and the Treasurer and Secretary, Archdeacon Merrilees, who we are happy to find is a Scotchman. A good many English are subscribers, and we hope the present war will not injure this effort in favour of poor neglected outcasts, which we have thus briefly laid before our readers.

THE WAR—BUT NOT AGAINST RUSSIA.

ANOTHER attack has been made on the kingdom of Satan, under the leadership of an experienced soldier of the cross, the Rev. Hugh Allen, of St. Jude's, Whitechapel. Such of our readers as may happen to be acquainted with that district will readily admit, that it affords an ample field for Christian enterprise. We ourselves can speak somewhat feelingly upon the subject, inasmuch as our lot has been cast therein; and we have enjoyed the pleasure of having had our pocket picked half a dozen times of an equal number of silk handkerchiefs, value one pound four shillings sterling. Mr. Allen, whose large Christian heart is unceasingly occupied with desires after the welfare, temporal and eternal, of his poor people, has recently rented a large room in a narrow lane, called George Yard, at the back of Commercial Street, in which he proposes establishing week-day classes for adults and children, and holding conversational and prayer meetings on the Sabbath. The suitableness of such a locality for such a purpose is easily established. We felt profoundly convinced of it the first time we paid it a visit, and have seen no reason since then for changing our opinion. In company with Mr. Allen, we visited the place immediately after he had succeeded in securing the room; and at once had ocular demonstration of the need of something being done there to stem the tide of evil. Hearing a cry behind us, we turned and looked; and lo, two men came running up the lane at full speed, the last one bawling out most lustily, "Stop, thief!" Deeming it our duty to the public to endeavour to arrest the depredator, we gave the fellow a smart push as he passed, and succeeded in doing two things; first, in dashing him against the wall; second, in spraining our right hand; but to no purpose. He speedily recovered himself, and bore triumphantly onwards for a space; although we are glad to be able to state that he was ultimately obliged to drop the silk handkerchief which he had stolen, as a peace-offering to his pursuer. The noise brought a crowd of people to their doors; none of whom seemed to agree with us in our view of public duty, inasmuch as they permitted the thief to pass on, without let or hindrance. Amongst others who made their appearance were a number of women, some of whom looked out at the windows, and some came out of the door of a house almost immediately opposite the proposed Ragged School room, and whose appearance afforded unmistakeable evidence of the nature of their calling, and therefore of the character of their dwelling. "This street or court is tenanted by thieves; this by prostitutes; this is principally occupied by low lodging houses;" was in general terms the account we received of the various places through which we passed. "Into this place, no man who has a regard to his own character would venture alone," was the startling announcement, when we stood at the end of ——— Alley.

Such is Whitechapel, and such is George Yard and neighbourhood. It will be allowed, that a better locality for a Mission Church or a Ragged School could not well be selected. It is in the very midst of this miserable population that Mr. Allen has planted his batteries, and most heartily do we wish him God speed in his Christian work. These batteries began to play on the evening of the second of May, and discharged an immense quantity of hot tea and bread and butter into the heart, or rather, to speak more correctly, into the stomachs of the enemy. This was followed by close and sustained cannonade of Christian exhortation, which lasted for upwards of two hours, and made an excellent impression. We entered the place while the St. Jude's ladies were dispensing their good things; and must accord our meed of applause at the courageous manner in which the foe withstood the onslaught. Upwards of two hundred men and women were comfortably seated in a large, clean, lofty, well-lighted room, and although the quantity of ammunition expended upon them was enormous, they never flinched for a moment. Not one ran away. "Ah! this is all very well," said we to ourselves; "but stay till the speeches begin, and see

if that wont scatter them! We would as soon think of the Russian fleet having the courage to meet the broadsides of Sir Charles Napier, as of these folk standing up against Christian eloquence. It will scatter them like chaff before the wind." When we entered the room, we observed our friend Jackson, the Missionary, standing in a corner, and earnestly speaking to some half-dozen young men, who were submitting with amazing patience to a volley of tea; and from our knowledge of the leanings of our excellent friend, we had little difficulty in divining the characters of the youths with whom he was dealing. As soon, however, as the bread and butter were expended, but not till then, these young gentlemen walked off, having had enough. "There go the first band," said we "others will soon follow." But for once in our life we were at fault. Scarcely another moved. Indeed, the number of runaways was decidedly less than in an ordinary meeting; and that, although speech after speech was poured in upon them with the most remorseless rapidity. Mr. Allen first opened fire, Mr. Walker followed, Mr. Jackson threw in a tremendous broadside, Mr. Packer thundered over their heads, Mr. Kirkness bravely wielded the sword of the Spirit, we ourselves fired off our popgun, and Mr. Gough wound up the whole. In good sooth, it was an excellent and most interesting affair; and among other things, it proved the Ragged School movement to have been attended with the most beneficial consequences. A few years ago, the difficulties in the way of reaching our depraved classes were considered all but insuperable, and these difficulties were mainly caused by the suspicion which they entertained against those who were placed in more favourable circumstances. Not having been accustomed to disinterested kindness, they could not be made for a time to believe in its existence, and seemed rather to think that those who sought their welfare had some design upon them; just as the Arabs think that the Frank is on the look out for gold, when he digs among the time-worn edifices of other days. Thanks to Ragged Schools, their suspicions have disappeared, and we can now reach our depraved classes with comparative ease. All that is now required to save them is Christian love, energy, enterprise, and money. Given these four ingredients in sufficient quantity, and we might reclaim a very large proportion of the criminality of the huge metropolis. The good conduct of the audience in George Yard also affords the highest ground for encouragement. They seemed literally to drink in the words of the speakers. The noisiest public assembly we ever saw was Her Majesty's faithful Commons; while amongst the quietest and most attentive were the 93d Highlanders, and the scourings of George Yard, Whitechapel. We did not greatly wonder at the 93d, the excellence of whose conduct in the barrack is only exceeded by their bravery in the battle field; but when we had been told that there were about thirty thieves in the assembly at George Yard, and when the evidence of our own eyes convinced us that there were at least as many prostitutes, we certainly looked for something very unlike perfect order.

H. M.

POPISH CHAPLAINS, AND THE MIDDLESEX INDUSTRIAL SCHOOLS.

We are happy to find that the subject of our leading article last month has been brought under the notice of the Middlesex Magistrates, at a general meeting held early in June, from which we learn that the objectionable clause which appoints Roman Catholic Priests as chaplains to the proposed Industrial Schools for Middlesex, had its origin, not with the Middlesex Magistrates, but with the Committee of the House of Commons.

H. Pownall, Esq., presided at the above meeting, and called the attention of the Bench to the 29th section of the Bill, which contains the following proviso:— "Provided, also, that it shall be lawful at all reasonable times of the day, according to the rules and regulations to be made for this purpose by the said

Committee of visitors, for any minister of the religious persuasion in which any juvenile offender has been brought up, or in which the parents or surviving parent, or next of kin, as the case may be, may desire such juvenile offender to be instructed, to visit such industrial school, for the purpose of instructing such juvenile offender in the principles of his or her religion, *and for the purpose of performing divine service on Sundays*, when, in the opinion of the Committee of visitors, the number of juvenile offenders of any persuasion other than that of the Established Church is sufficient for that purpose." He observed that Sir George Grey had stated in the House of Commons, when the Bill was under discussion, that this proviso had been introduced with the consent of the promoters of the Bill. Now, if by that statement it was meant that the clause had been framed as it stood then with the concurrence of the Magistrates of the county of Middlesex at large, who were the promoters of the Bill, he could only say that the Bench had as yet had no opportunity of considering it; but if it was meant that it had received the assent of the Committee of Magistrates who had been deputed by the Court to watch the progress of the Bill, that must be a mistake, as the proviso had been introduced entirely by the Committee of the House of Commons to which the Bill was referred, *and was quite contrary to the wishes and views of the Magistrates*—he having himself stated to the Committee that there were many and great objections to it; and that, if such a law was to pass, it should emanate from the legislature in a separate and distinct form, and not be introduced in a clause of a private Bill, such as that which was under consideration. It was not just to the Middlesex Bench that it should go forth to the county that they had given their full concurrence to a provision of such momentous importance, and he had, therefore, given this explanation.

Mr. E. E. Antrobus, after a few observations, moved the following Resolution :—"That the Committee already appointed by the Court be requested and empowered to watch the further progress of this Bill, and to take such measures with respect to it as they may deem proper; and that it be an instruction to the Committee to obtain a modification of clause 29, or so much of it as was inserted by the Select Committee of the House of Commons without the consent of the Committee of Justices."

The Resolution was unanimously carried.

The Chairman of the Middlesex Magistrates has favoured us with the following letter upon the subject:—

To the Editor of the Ragged School Union Magazine.

14th June, 1854.

DEAR SIR,—I cannot sufficiently thank you for the notice you have taken of our Middlesex Industrial School Bill. The clauses to which you refer were put into the Bill by the Committee of the House of Commons, after I had protested against them. The one allowing Roman Catholic Priests to perform service on Sunday in the Schools, was, I stated, so *new* in principle, and so contrary to law, that I trusted they would not allow it to be inserted in a private Bill by a Committee of the House. If such a principle was to become law, it should be by an Act of the Legislature, and not by a clause in a private Bill. The clause will not be allowed in the Lords, and it has served to call attention to the inroads which the Roman Catholics are trying to make in our Prison arrangements. But for what occurred in relation to our Bill when in Committee, I question if the £550 to be paid to the Roman Catholic Priests would have been noticed by the House; however, I took care it should be, and the result must give us all pleasure. I will not fail to give your Magazine to the Magistrates, and for which they, as well as myself, return you our sincere thanks.

HENRY POWNALL.

THE EDUCATIONAL EXHIBITION.

THE Society for the Encouragement of Arts, Manufacture, and Commerce, have completed their arrangements for this Exhibition, in St. Martin's Hall, Long Acre. Persons interested in the Education of the people will find the objects discussed in Six Sections, viz.:—

I. Building. II. Fittings and Furniture. III. Apparatus and Materials. IV. Books, Maps, Prints, and Diagrams. V. Results. VI. Projects for supplying Desiderata, illustrated by Specimens, Models, Drawings, etc. These have been collected from all parts of the United Kingdom, France, Switzerland, Holland, Belgium, Sweden, Denmark, Norway, Malta, Germany, and America.

The Exhibition will be opened on the 6th of July, and continue for two months. The inaugural address will be given, on July 10th, by Dr. Whewell, on "The Material Helps of Education." Seven lectures on "The Sequence of the Sciences" will subsequently be delivered by Professors Creasy, De Morgan, Forbes, Huxley, Henfrey, Dr. R. G. Latham, and Dr. Lyon Playfair. On Wednesdays and Saturdays, when Schoolmasters will be enabled to attend, discussions on subjects connected with Education will be held at 3 o'clock in the afternoon; on the other days at 5 o'clock. To assist Masters, Mistresses, and others, who desire to profit by the Exhibition and the Lectures in connexion with it, the Society of Arts intend to throw open their rooms in John Street, Adelphi, where they will have an opportunity of reading the daily papers, answering correspondents, and meeting their friends.

The following is the scale of prices for admission to the Exhibition, including the Lectures and Discussion:—

	s.	d.		s.	d.
Season Ticket.....	10	0	Single admission:—		
Monthly ditto	6	0	On Thursday	1	0
Weekly ditto.....	2	6	On other days	0	6

The doors open daily from 9 A.M. till dusk.

The Ragged Schools will be represented at this Exhibition. In Section V. our friends will see some of the industrial results of our Schools. The space allotted to us being very limited, we can only show a few specimens of what is being done by our scholars, but enough we hope to encourage the friends of the hitherto neglected poor. Next month we hope to give a few details of the work produced by the boys and girls in Ragged Schools, and here exhibited.

EMIGRANTS' FAREWELL.

AN interesting Meeting was held on the 12th of April, at the Grotto School, to bid farewell to twelve lads, mostly orphans from two of our schools, who were about to sail for Canada, free passages having been granted them by the Committee of the Ragged School Union. It was, indeed, a season of joy to those who were familiar with their previous pitiable history, and who could therefore contrast it with the prospects the boys now had before them of starting afresh on the path of life in a new land, where the finger of contempt would not be pointed at them, and where their former condition would not prove to be a barrier to their onward march to usefulness and respectability. The friends on the occasion were much pleased with the bright, cheerful, and healthful countenances of the young emigrants; their downcast look had given way to one which expressed frankness, rectitude of purpose, of love, and gratitude. These youths had complied with all the conditions required for emigration, had acquired a character which filled their friends with hope for the future. A substantial meal was provided for the emigrants, their friends, and scholars of the school, after which they were affectionately addressed by W. J. Maxwell, Esq., Joseph Payne, Esq., and others.

Mr. Gent accompanied them to Liverpool, where he completed the arrangements for their embarkation on board the "Anglo-Saxon," a fine new ship of 1,500 tons, on her first outward voyage. All things being ready, they sailed for the land of their adoption on the 21st April. They took with them letters of introduction to persons at Sherbrooke, Toronto, London, and Hamilton. The

following letter has just been received from one of the party, addressed to the Superintendent of the St. Giles's School:—

May 29th, 1854.

MY DEAR SIR,—I write these few lines to you, hoping to find you in good health, as this leaves me at present. We left you on the 17th April and we had a pleasant day of it, and we went on board on the 18th, and we sailed on the 21st; and we had a pleasant voyage until the 7th of May, and about 9 o'clock we met with the ice, and we were very near running into the ice, and we were not able to stand with the cold for two days; and when we got to the gulf it was all ice and we could not get on, so the captain sailed on another way, and we were about six days in the fog; then we got on, and altogether it was thirty days' voyage; and when we got to Quebec, Shaw went to Mr. Buchanan and gave him Mr. Gent's letter, and he telegraphed it to the emigration office at Montreal, and we had a free passage from Montreal to Toronto, which saved us fourteen shillings each; and when we got to Toronto we got our boxes taken to the Emigrants' Agent, to whom we gave another of Mr. Gent's letters, and he gave us the names of some places where boys were wanted; and we went, and *before two hours we were all employed.* Shaw and Jones are gone to their own trades, me and Davis are both in one place, with Rev. Mr. Ritchie both a farmer and a minister; we are sixty miles out from Toronto, nice work and plenty to eat and to drink. There is plenty of work here for boys that like work; the boys are very much wanted in the country here. Give our best respects to all the teachers and more especially to Mr. Hammond, for he was a good friend to us, and I shall write to him as soon as I can. Give our best respects to all the boys and girls. I hope you will excuse my writing, for you know that I am not a good writer.

I am, etc., T. C.

Poetry.

GEMS FROM THE "ANNIE JANE."

No. II.—"LOOKING UP."

"THOUGH waves and storms go o'er my head,
I will look up," the Psalmist said;
He did; and, e'en with such a look,
Gazed the poor "Boy that read the Book,"
On board the "Annie Jane."

A drop of water from above
Fell on his head: 'twas sent in love;
To make him raise his tearful eye,
And fix it on the starry sky,
That lit the "Annie Jane."

He saw deliverance as he gazed,
And o'er the flood his form he raised:
And then a safe escape he found;
While those who look'd not up, were drown'd;
Lost with the "Annie Jane."

When troubles threaten to destroy,
Look up, look up, poor Ragged Boy;
Look up beyond the stormy wave,
To Him who died mankind to save,
From misery and pain.

Look up, and see the prospect clear;
Look up, and find deliv'rance near;
And while thou bind'st it to thy heart,
The *lesson* to thy friends *impart*,
Learn'd from the "Annie Jane!"

Temple, June, 1854. J. P.

Correspondence.

RATCLIFF RAGGED AND INDUSTRIAL SCHOOLS.

To the Editor of the Ragged School Union Magazine.

SIR,—In your Magazine of February, you called attention to the Hill Street and Huntsworth Mews Ragged Schools, together with the Refuge, Nursery, and Laundry in connexion with them. As these schools are situated in a district in which I was accustomed to visit, I read your account with much interest; and I am ready to add my testimony to the good that is being effected by these establishments. I have now among my candidates for confirmation one of the Refuge girls, and her answers are most satisfactory; the knowledge she possesses on religious subjects does as much credit to herself as to her teachers, and it is that kind of knowledge which is essential—how the sinner may be saved; so that if she really desire salvation, she has not to grope her way darkly, but is led at once to Jesus for pardon, and to the Holy Spirit for guidance and strength; and is thus brought to walk in the glorious light of the Gospel. It is true that the people living in the squares of the West End of London have little idea of the poverty and ignorance, and even wretchedness, which is so near them; but it is well they should know, that they may be induced to lend a helping hand to raise their neighbours to a better condition. As a rule, however, it is the total want of religion, rather than the poverty, we have to complain of in these districts. I could enumerate, from personal knowledge, whole streets, in which there are scarcely any families who make a practice of attending any place of worship. Many of these people, I know, do find it difficult to live; they have truly to fight the battle of life, and often to grapple with its stern realities; and yet their children are generally clad decently enough to be admitted into a National School; but even the pence required for such admission is felt by them, and especially at certain times, when they can ill afford to pay. To these the Ragged School is a great boon; but it is particularly useful in this, that while it teaches other things, its great object is, to give to the sinner that Gospel which is the only remedy for our wretchedness, and to lead every child to that Saviour, whom to know is life eternal.

While the Ragged School is thus doing its work in one part, let me take you to another, to show that it is adapted to meet even a lower state of degradation and disorder than that just referred to; and not only so, but to make its influence felt, and the power of the Gospel acknowledged. I have had some experience in visiting in Ratcliff, and though I have not been to every house, to find out the extent of sin and poverty, yet I have seen enough to cause the religious mind to shudder, and to make the thoughtful heart sick. I have seen there a room, which a poor woman called her home, without one atom of furniture, naked and bare as though it had never had a tenant; nothing, (no, not even the armfull of straw in the corner, too often the only bed of such wretched ones,) to remind me the room was inhabited, save only the poor woman and her helpless children. In such a home I remember well seeing that poor woman and her three children, (two upon the floor, and one in the mother's arms,) without money, without food, and almost without clothing; and the darkness of a cold dismal winter's night was coming on, and on it came, covering the wretched in their wretchedness, and leaving them to the care of God. The world has little sympathy with such misery, for on emerging from the alley after my visit, I found the tide of life all careless and light-hearted, pouring on along the street, as though there were no desolate and woeful hearts around. I have in a room somewhat like the former baptized a sick child, and on calling again shortly after to know how it was, I found it not only dead, but gone (whither, I knew it was better not to ask), and the parent as unconcerned about it, as though it were a easy thing "for a mother to forget her sucking child." I have seen the dead and the living crowded together in the same small room; in one part, the bereaved wife, in the first rush of anguish, wildly kissing the scarcely cold corpse of her husband, and bewailing her desolation; in another the companions of her lodgings, some seemingly but little moved by what was going on; and the remembrance of such scenes makes me feel even now that nature may lose its sympathy, and the heart its compassion. I speak not of the ignorance and the too common cases of poverty I have met with, or the disease which revels there, taking sometimes almost whole families in its grasp; but I may say, the state

of the district is such, that whoever persists in visiting from house to house, must often return back to his home, with the heart heavy, and the spirits depressed; and nothing can sustain him in the work, but that love of Christ which brought us salvation, and which constrains us to make that salvation known to others.

In this district, some years ago, a Ragged School was commenced by a few teachers, in an old shed—not a very inviting place for their work—but, as in other cases, the spirit of their Master enabled them to submit to some disagreeables. It was not long before they found other accommodation, but though better, not very spacious. It was a room in Bere Street, only about eight feet wide and thirty-six long, with a slanting roof, which could be reached by the hand on one side; in fact, it was a long narrow shed, converted into a room. From the narrowness of the room, when full, (and it was often crowded,) there was a difficulty in passing up and down between the children, and upon entering, I have found the atmosphere quite sickening, from so many children—not the cleanest specimens of the human family—being crammed together in so small a space. But the work went on, and by God's blessing it prospered. In 1852 some new school rooms were built, in which there is good accommodation for children of both sexes; besides which, there is a Committee-room, and a sleeping-room for the master. The school is open, morning, afternoon, and evening; the average attendance is over 90. There is, moreover, an Industrial Class for girls, under the immediate direction of the lady superintendent, in the committee-room on Tuesdays and Fridays in the afternoon; and in the same room on Friday evening a Bible class is held for the teachers and others who may wish to attend. I might state instances, where the teaching of this school has, we hope, been blessed; but enough to say, there are evidences that it has been of great benefit to the district, and I believe it only requires additional means to make it more extensively useful; and while in 1851 and 1852 the Church School was closed for want of funds, the Ragged School continued, under God's blessing, to carry on its operations.

It is intended, if the money can be obtained, and an appeal is now being made for the purpose, to open shortly a Dormitory in connection with this school. This would be indeed a blessing, when we remember how many destitute children every night, having no bed, lie down upon the bare floor, with only their arm for a pillow; or, what is worse, the case of the wretched outcast, who creeps apart to some dry archway, or obscure corner, for a resting-place; or, overcome by fatigue, sinks down upon the nearest doorstep, and there sleeps through the night, unthought of, and uncared for, except by Him, who is the father of the orphan, who knows every desolate thought, and every aching heart; who spreads above the outcast a genuine and glorious canopy.

Let me add, there are in this district but few wealthy inhabitants to whom the promoters of the Ragged School can look for support; but there is among them that desire to glorify God, and that love of Christ, constraining them to make known the Gospel, which brings a blessing on their work. May God speed them, and raise up friends, who will enable them to go on in their well-doing with still greater success!

I am, yours faithfully, K.

FACTORY EMPLOYMENT FOR GIRLS.

To the Editor of the Ragged School Union Magazine.

Manchester, 12th June, 1854.

Sir,—I have established myself in a great valley in Lancashire, the resident partner and master of a weaving mill, running 400 looms, and employing about 250 persons. The mill is of recent erection, a spot being chosen where labour was redundant; but the demand of so large a number as 250 hands has exhausted the supply. New rows of cottages, however, are rising in different parts of the village, and a population is coming in from the neighbouring villages. And it has occurred to me that some of the better sort of girls (from fifteen to twenty years of age) from the Ragged Schools might be much benefited by transplanting themselves or by being transplanted to this place. I have made inquiry, and find that they could be placed in twos and threes in respectable families about the village; and if the Committee of any school cared to avail themselves of my suggestion, I am willing to make the trial under some such arrangement

as the following :—If say two or three girls, to begin with, were sent down, with a decent outfit at the expense of the Committees in London (outfit and travelling expenses would not, I think, exceed 40*s.* or 50*s.* each), I would undertake to place them under competent weavers, and to find them board and lodging for six weeks, and advance the money necessary for that purpose; at the end of which time they ought to earn for themselves 4*s.* to 5*s.* per week each, which must be paid towards their expenses of living until they can earn their own livelihood, I making up the difference. In six months I am told they should have qualified themselves to earn 10*s.* per week, which is considerably more than is necessary for their support; the excess would be applied to the repayment of the sum advanced, on the liquidation of which their earnings would of course be paid over to them. This gradual ascent to independence would be better than a more sudden one.

When placing the girls in the village under the charge of some respectable woman, I should let both parties know that I should expect the woman to look after and control them just as if they were her own daughters; and that if they behaved in any manner so as to justify complaint, I should wish complaint to be made to me. Of course, if the girls should prove unworthy of the favourable chance thus given them, I must be absolved from any further care of them; but I am sanguine that if the experiment were tried, *only such as are thought to be good, steady, clean girls being selected*, it would succeed.

I may mention that the place contains a district church and resident clergyman, a Baptist chapel, a Wesleyan chapel, and another chapel, of what denomination I have not heard.

Should the experiment succeed, I could take from twenty to thirty hands, perhaps more.

I am, Sir, your obedient Servant,

HENRY HEALD.

[Should any of our School friends wish to communicate with Mr. Heald, who was formerly a member of the Ragged School Union, upon the above subject, they can do so by addressing their letters to the care of Mr. Gent, Exeter Hall. —ED.]

TRAITS OF HEROISM.—No. II.

THE following anecdote appears to possess so much of the romance of fiction, that, had it not been related upon an authority which could not be questioned, I should hardly have ventured either to receive or give it as a fact.

In the bloody days of the French Revolution, when hundreds of our fellow-creatures were, after a trial which was but a mockery of justice, hurried to a violent death, a French citizen was on his way to the guillotine, dragged thither by a brutal mob, thirsting for his blood. With the yells of the *sans culottes* in his ears, surrounded by the savage ruffians who seemed dead to every feeling of pity, what hope was there for the wretched victim? who would be so generous or so *insane* as to attempt to wrest from the murderers their prey? There was *one* who dared make that attempt, and that man was a stranger; it is with a thrill of exultation that I write it—that man was an *Englishman!*

Nesham, all honour to his name, an officer in the British navy, was in Paris at the time, and saw the merciless crowd on their way to the place of execution. I know not whether the victim was a friend of his own, whether he was impelled by personal affection, or the chivalric generosity of a noble heart, or the yet higher motive of a Christian philanthropy; but he came forward—a single man, a foreigner—and faced the bloody democrats, strong in his good cause. "This man has never been tried!" cried he; "you shall not drag him to the guillotine, or if you pass on it shall be over my body!"

A sudden act of heroism will sometimes strike a chord in the bosoms of the impulsive French, which will produce an effect where elaborate reasoning or brilliant eloquence might be tried in vain. The daring Englishman did not, as might have been expected, perish in the attempt to stem the fierce tide of popular fury—the Frenchman *was saved*, and the wild rulers of that strange time decreed a *civic crown* to the gallant Nesham for preserving the life of a citizen!

There is something rousing in the story, something animating in the example of our countryman, Nesham. Are there none now in our streets, hurrying to a fate more dreadful than the guillotine? Are not ignorance and vice dragging their thousands and tens of thousands to temporal misery and to eternal death? Up and be stirring! Save at least *one* citizen, and win a brighter crown than man has power to bestow! They who labour for the *glory* of the Lord, they who labour in the *strength* of the Lord, may well rejoice in the promise, "*They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever!*"

Notices of Books.

Pictorial Pages. London: Houlston & Stoneman, Paternoster Row.

ONE of the cheapest and best juvenile serials published in this country. The woodcuts and letterpress are in quality good, and in quantity surpassed perhaps by no other halfpenny periodical.

One Hundred Hymns, etc., for Ragged Schools, selected by a Superintendent. London: Miller, 6, Bridge Road, Lambeth.

INFANTILE expressions are altered in many of these hymns, with a view apparently to adapt them for the use of youths of fourteen years of age and upwards. The selection is good, and price low. It will, we think, be appreciated by many Ragged School Teachers. There is an index, but it is useless, as it gives the numerical, not the alphabetical order of the hymns. In the next edition it is hoped this will be corrected.

Manual of Needle Work. By CORNELIA MEE. Pp. 192. London: Aylott & Co., Paternoster Row.

THIS unique and meritorious little work is pretty well known to nearly all lovers of Crochet, Broderie, Beadwork, etc., as a work in numbers; but here is the whole complete, forming a volume of nearly 200 pages, and containing upwards of sixty A 1 patterns. Our schools have been too much benefited by the crochet and needle-work labours of our fair friends not to welcome so complete a work as the one before us. We fully believe (we do not of course *know*, as crochet is no part of our work,) that Mrs. Mee's "Manual" will be highly esteemed by our friends, who so laboriously and beneficially get up Fancy Sales on behalf of Ragged Schools.

The Youth's Safeguard against Popery and Tractarianism. By MISS CHRISTMAS. London: Longman, Brown, & Co.

AN excellent and well-timed treatise for all readers, and especially for the youth of our land. We shall be glad to see a copy of it in all juvenile libraries. The dogmas of holy water, penance, monkery, mass, extreme unction, purgatory, Mariolatry, with all the puerilities of saint-worship, kissing the pope's toe, etc., are here touched upon with such care and intelligence as is likely to make the volume of great service in the cause of Protestant Christianity. We augur for it a large circulation.

The Children's Gallery.

TWO WAYS TO DO GOOD.

"MOTHER, there is a poor boy in the lane, who has no shoes on his feet; may I give him an old pair of mine?"

"I do not know, Charles; we must first learn how it is that he has no shoes. What did he say to you?"

"Oh, he said he had no shoes; and if I had an old pair that I did not want, he should be glad of them."

"Well, my dear, I do not think you had better give him shoes, for I am not sure that it would be a good thing for him; it might make him idle, and like to beg rather than to work, which would be a bad thing, you know; so you see, by giving him shoes, you would perhaps be doing him harm instead of good. But I will tell you what you shall do. Our man, John, wants a boy to help him in the garden, so if this boy likes to work, John

may try him, and he can then soon earn enough to buy a pair of shoes."

"But how can he work in the garden without shoes?" said Charles. "He will hurt his feet."

"I do not think it will hurt his feet a bit more to work in the garden than to walk in the road, Charles; and if we can teach this boy to work for what he wants, instead of begging for it, we shall do him much more good than if we were to give him ten pairs of shoes, and a coat and hat into the bargain."

"Then may I go and speak to John about it?" said Charles.

"You are not sure the boy will like to work, Charles."

"Oh, he will be sure to like it, mother, when I tell him that he will get money to buy shoes and all he wants besides."

So away ran Charles and spoke to the boy, who said he was quite willing to work in the garden; and then Charles went to John and told him all about it. John was a kind man, and was very fond of Charles, and was glad to do anything o please him. So he soon set the boy to work, and told him that if he was a good lad he might come there to work for two or three months; and that he would be paid four and sixpence a week, and have his dinner besides.

Dan, (that was the name of the boy,) had no father nor mother, and he lived with an old man who did not take care of him, but let him run about with bare feet and ragged clothes; so that, although he was not a bad boy, he got into idle habits, and would beg for bread and meat, or for old clothes or money; and now and then he would get a sixpence for holding a horse, or running on some errand, but that was not often. He had been so used to this idle way of life, that he soon got tired of work; and thought it was more pleasant to swing on a gate, or lie down under a hedge and go to sleep; but he did not think, foolish boy! how he was to live when he grew up to be a man.

The first day and the next he did very well; but the third day he began to be careless; and as he leaned lazily against the wheel-barrow, he told John he thought it very hard to have to come at six o'clock in the morning, and not leave work till six at night; and he was sure, he said, that no boy in the world would like it; and he did not think he should come there many more days.

Now it was a happy thing for Dan that John was such a kind man as he was, for some men would have sent him away, and have had no more to do with him; but John said to himself,

"This boy has been badly brought up. He has had no one to put him in the right way; and if he goes back to his old mode of life, he will never do any good. I will save him if I can, for it would be a pity that he should go to ruin for want of a little good advice."

Then he talked a great deal to him, and told him what a sad thing it would be if he grew up to be a beggar all his life, which would surely be the case if he did not learn to like work.

"You do not know the comfort," said he, "of being able to get an honest living; but when you do, I am sure you will not wish to live an idle life. If you do not learn to work now, while you are young, what is to become of you by and by, do you think? How do you expect to get food to eat, clothes to wear, or a bed to lie upon? Come, my lad, take heart, and work with a good will, and who knows but, in time, you will become a rich man."

John spoke so kindly, that the boy thought he would try a little longer; so he went on to the end of that week, and was paid his wages. He had never had so much money in his life, nor had he ever felt so proud and happy as when he went into a shop with the money he had earned with his own hands, to buy a pair of shoes. "I see it is a good thing to work," said he. "If I go on, I shall soon get enough to buy a coat and hat to go to church in."

And so he did; and when the winter came, and there was no more work to do in the garden, John spoke to a friend of his, a blacksmith in the village, about Dan, and the blacksmith said he might come to his shop, and he would see what he could do with him. So he went there and made himself so useful, that the blacksmith was glad to keep him employed, and he was there a great many years, and learned the trade, and was one of the best workmen for miles around.

At last the blacksmith died, and then Dan took the shop and set up for himself, and got on so well, that he was able to take a good house to live in; and then he married the daughter of his old friend John, who was a little girl when he first went to work in the garden. Charles also was grown up and married too, and often used to go and have a chat with the blacksmith, and send his horses there to be shod; and he would sometimes say to himself, "It was much better to find him work than to give him my old shoes."

Notices of Meetings, etc.

GOLDEN LANE.

THE Eighth Annual Meeting of this School was held in the School-room, on April 28th. The chair was occupied by Joseph Payne, Esq.

The meeting was well attended by the local friends interested in the operations of the schools and the welfare of the neighbourhood.

The Report, which was read by Mr. A. Anderson, stated that during the past eight years every year had been marked with some progress, either improvements in the operations of the school, or additions to its educational strength and efficiency. During the past year the Infant and Juvenile School, which had been hitherto conducted by one teacher, had so increased in attendance, varying from 140 to 190, that it was deemed expedient to engage the services of another female teacher to undertake the infant department below, while the more advanced in age and attainments should be instructed by their old teacher in the room in which the meeting was assembled. The alteration had been most beneficial. The Girls' Industrial Class is most efficiently conducted, and exerts a most beneficial influence for good. The number of girls on the books of the Evening School is 160, and the attendance varies from 60 to 110. The children's pence paid into the Clothing Fund amounted to £6. 15*s.* 1½*d.* The Boys' Week Evening School continues in a prosperous state, notwithstanding the difficulties it has to contend with, arising from the fact that many of the lads, who may be able to earn a few pence in the day and attend the school in the evening, have no where else to go but the low lodging-houses, where the good received is greatly counteracted. Nine of the scholars of this school were successful competitors for the prize of 10*s.* awarded recently by the Committee of the Ragged School Union. The balance in the Treasurer's hands is £15.

NEW NICHOL STREET, BETHNAL GREEN.

THE Annual Meeting of the subscribers and friends of the above Schools was held on May 2nd, at the School House. Four omnibuses, engaged specially for the occasion, conveyed a goodly number of friends—residents in the neighbourhood of Islington, and connected with the friends of Union Chapel, by whom the School is mainly supported—to the interesting festival. The rooms were most tastefully decorated with laurels, evergreens, flowers, and ingenious designs, with appropriate mottos, and tables spread with tea, etc., for the guests.

At seven o'clock the chair was taken by the Rev. Henry Allon, who opened the proceedings of the evening by a speech, which, while it fully developed the warm and hearty interest that he and his people took in the combined efforts of Ragged Schools, and Ragged Churche, as carried on in the place in which they were assembled, was full of earnest entreaty, that they should not only continue their hitherto generous support, but add increased exertions.

The Report, which was read by the indefatigable Secretary, Mr. J. H. Lloyd, stated that the past year had been one of unexampled success. He referred to the impetus given to the work by the munificent gift of Henry Reed, Esq., of £100, at the last Annual Meeting, towards the enlargement of the premises. By this and other liberal donations, including a grant of £30 from the Ragged School Union, accommodation had been afforded for about double the number of children, and rendered the rooms healthful and convenient. The beneficial influences of the Schools upon the neighbourhood are very manifest to those who knew it before the establishment of the Schools. The inhabitants, who at first greatly opposed the efforts of the teachers, now seem to regard them as their best friends. The class of children admitted into their schools are those whose parents, in the vast majority of instances, really cannot, and in a few instances will not, pay for their education. Not less than 700 children of this description are partakers, more or less, of the benefits conferred.

Henry Reed, Esq., in addressing the meeting, observed that he felt exceedingly grateful that his contribution at the last anniversary had been put to so good an account, and had resulted in so much good, and felt great pleasure in stating that he should be happy to place another hundred pounds at their disposal, in order to carry on the work, which seemed to be of great importance in so dense and needy a neighbourhood.

Mr. Ferry, of the Ragged School Union, stated, that he had frequently visited the schools, and felt great pleasure in bearing his testimony to the efficient manner in which they were conducted, and the great good they had been the means of effecting. He stated, that it had been to him a matter of regret that there was a lack of voluntary teachers, so much so as to require many of those engaged to spend the whole of the Sabbath, that is, to teach three times in the day; and even then the teachers were few compared with the numbers of children attending. He earnestly entreated such as might be present, who could possibly aid by personal exertions, to volunteer.

The Meeting was also addressed by the Rev. H. Townley, Rev. J. G. Williams, Rev. W. Tyler, J. Duthoit, Esq., S. T. Williams, Esq., T. Brooke, Esq., and Mr. Jenkin; after which a goodly number of names were forwarded to the Secretary, of persons who had resolved to become subscribers, and several who offered their services as voluntary teachers.

FIELD LANE.

THE Annual Meeting of this School was held on the 3rd of May. The Earl of Shaftesbury occupied the chair, and commenced the proceedings by saying that he had presided at so many Ragged Schools that he could not be expected to say much that was novel. One thing, however, had lately engaged much of his attention, viz., the duty of aiming at the parents, if we really desired to succeed with the children. This desideratum had led to the institution of those valuable offshoots of Ragged Schools, the Mothers' Meetings, which had not merely rescued many from intemperance and vice, but had taught them the responsibility of the parental relation, and the best means of making their homes clean and comfortable. After all, it cannot be denied, there is much poverty self-caused. For example, how much waste is there in the houses of the very poor? He would therefore suggest, while secular and religious knowledge should not be neglected, the propriety of teaching, by lectures and otherwise, the poor in Ragged Schools how to economise materials, and the best means of rendering their homes wholesome; for by teaching domestic habits it would enable them to turn to better account the week's earnings; and they would be able to remove those evils of uncleanliness

and ungodliness, which depressed the physical energy of the working man, and rendered him incapable of performing his daily labours. From his experience at the Board of Health, his Lordship was enabled to say positively that it was of little use to do what they were doing, so long as these poor ragged children were allowed to return to their pestilential habitations, where they breathed the most pestiferous atmospheres, and witnessed the most debasing spectacles. In fact, from the horrible state of our courts and alleys, and especially in this locality, it was nothing short of a miracle that prevented the re-appearance of virulent epidemics. He was glad to say that a course of gratuitous sanitary lectures was about to be delivered. His Lordship then referred to his Bill for the suppression of juvenile mendicancy, which he said was only thrown out because there was not an asylum in which these poor children—many of whom were sent out into the streets for the purpose of begging and stealing, by drunken parents, who lived on the results of their children's nefarious practices—could be placed, after being taken into custody, as he proposed they should be in his Bill. However, they must all persevere. For already something had been done to alleviate the physical and moral necessities of the poor and the profligate of this great city. There are no less than 120 Ragged Schools, attended by 13,000 of these poor ragged outcasts.

The Hon. Secretary read the Report of the institution, which, after expressing the deep regret of the Committee at the death of Miss Hughes, the inestimable Day School teacher, proceeded to state that the Roman Catholics had been at work, and already a school was in course of erection immediately facing the Field Lane Ragged School. In three houses in the neighbourhood, there had been found the enormous number of 215 persons—viz., 103 children, and 112 adults; and the Committee had suggested that there should be model lodging-houses built in Victoria Street, in order to remedy such a state of things. It then intimated that, in the Day School for boys, girls, and infants, there have been 237 fresh admissions, making a total of 1,775 since 1848. From the Day School, 24 had left for situations, all of whom were giving great satisfaction to their employers. There was also a Night School attended by 75 scholars, and classes for instruction in shoemaking and tailoring, attended by 50 boys and men. The female classes were also in great activity, and had an average attendance of 40 girls and women. The Night Refuge had been eminently successful; by the blessing of God it had been free from disease, and had been the means of restoring not a few prodigal sons to their families and society. During the past year many hundreds had participated in its benefits. The results of the operations of last year might be thus summed up—20 boys had been restored to their families; 85 sent to other reformatory institutions, of which 8 had emigrated; 141 had been placed in situations; and 9 have received the prize presented by the Ragged School Union, to those who had retained their situations for twelve months to the satisfaction of their employers. An additional agency was, however, yet wanting to complete the machinery of this institution, viz., a refuge for poor friendless females. This the Committee hoped soon to be enabled to realise, and to this end made a warm appeal to the liberality of their friends. From the Treasurer's report, it appeared that the income of the past year was £1,020. 14s. 6d., and the expenditure, £781. 10s. 2d.

The Meeting was addressed by the Lord Bishop of Cashel, the Revs. J. Cohen, J. Branch, and J. Weir; Joseph Payne, Esq., J. W. Tarlton, Esq., John Pitman, Esq., and T. Wright, Esq., of Manchester.

HOXTON.

A VERY interesting meeting was held on behalf of this School, on Tuesday evening, June 5th. The meeting was presided over by the Rev. J. Corbin, Minister of the Tabernacle. The School-room in which the Meeting was held was crowded. Interesting and practical addresses were delivered by the Revds. J. Spong, J. Vaughan, C. Dukes, J. Green, Esq., F. Cuthbertson, Esq., and Mr. W. Ferry.

The Report, an exceedingly interesting one, detailed many pleasing instances of local as well as individual benefit, conferred by the establishment of the schools. It stated, that through the means of these schools, and the various agencies in co-operation with them, the neighbourhood in which the School is situated was seven or eight years back infested by a large number of thieves and vicious characters, has now become nearly clear of them; and to this fact, the police have repeatedly borne testimony.

A Boys' Day School has been added to the operations during the year; the average attendance has gradually risen from 12 to 60 or 70. In the admission, a strict adherence has been observed to the class, rather than numbers. The Clothing Society has proved a valuable auxiliary in improving the condition and appearance of many of the families. Nearly 400 articles of clothing have been made up by its members during the year, and disposed of at half the cost of the material. The Penny Bank is gradually increasing. It has been in existence three years. In the first, its members numbered 59, in the second 108, and now 136. The delivery of occasional Lectures by Illustrated Diagrams, during the winter months, was found to be appreciated by the children and parents, many of whom were thereby kept from the destructive excitement of the neighbouring low theatres. Having referred to the other ordinary operations of the Infant Day School, the Evening School, Sabbath School, and Girls' Industrial Class, it concluded by expressing regret, that in the winter months many children were refused admission for want of a sufficient number of teachers to instruct them; and an earnest appeal for additions to their present numbers, also for continued and increased support, the Institution being in debt £18.

LANDSDOWN STREET, KENT STREET.

A MEETING in behalf of this School was held on the 8th of June, in the School-room. The Earl of Shaftesbury in the chair.

The Report stated, that this school was opened in a small house as a Sabbath Evening School, on Feb. 15th, 1852, there being at that time no other School in the locality for the ragged and destitute. It soon became necessary to move to a larger house, which, as the number of scholars increased, became also too small; and with a view to carry out the operations more efficiently, a large and commodious school has been built, at a cost of £654. The school requisites and other necessary expenses have caused a further expenditure of £84, towards which contributions, including a grant of £40 from the Union, of £478 have been received, leaving a debt of £360. The operations of the School now consist of a Day, Infant, and Juvenile School,—a Week Evening School for Boys and Girls,—a Mothers' Meeting,—a Weekly Service for Adults,—a Sabbath Evening School, and a Penny Bank. The annual expenditure is a little more than £100.

Papers, Original and Selected.

LORD PALMERSTON'S BILL—REFORMATORY SCHOOLS.

By the time that our present number is placed in the hands of our readers, it is more than probable that the session of Parliament for the present year will have been brought to a close. Politicians will have passed their verdict on legislative results on the one hand, or legislative failures on the other. We are not interested in such a verdict, as far as politics are concerned; but we are deeply concerned as to a decided step in advance being taken by Parliament in connexion with the reformation of juvenile offenders. We have on former occasions avowed our conviction, that in the present condition of the social system, this is a question in which a benevolent legislature may and ought to interfere. It is true that Reformatory Schools, supported by voluntary contributions, are already in operation, and have achieved results which make glad the heart of every true philanthropist. But, after all, the experiment has been little more than tentative. We have now established it as an incontrovertible fact, and this after the incredulous sneers and avowed hostility of some from whose position and reputation better things might have been expected, that juvenile criminals *can* be reclaimed, and that nascent vice, which, if left unchecked, would have grown up into a deadly upas tree, can be plucked up by the roots. And thus, among those once outcast and vile are found self-respect, an educated conscience, a heart made soft by the power of kindness and of holy truth, and hands, used only to steal, trained to honest industry. Such are the results of Reformatory Schools, even in the limited field which has been already occupied. But the expense of Reformatories and Refuges is necessarily so great, that all efforts of a private kind have been utterly inadequate. And when the State comes forward and acts with parental tenderness towards youths whose own parents have been removed by death, or who have but spent their time in training their offspring to those habits of profligacy and crime by which they had themselves been brutalized, then we say, the State is worthy of a Christian nation's support and approbation in such a beneficent enterprise.

There now lies before us a copy of a Bill, introduced to the House of Commons by Viscount Palmerston. It was in the first draft entitled "A Bill for the Better Care and Reformation of Youthful Offenders in England and Wales." The provisions of the proposed Act, it will be thus seen, did not extend to Scotland or Ireland. As to Scotland, the necessity is quite as urgent as in our own case; and Mr. Dunlop, the excellent member for Greenock, had introduced a Bill, which, in consequence of the opposition of Roman Catholic members to those clauses which do not give to the priests all the power they desire, has made comparatively little progress. But now the amended title is, "For the Reformation of Juvenile Offenders in Great Britain," and thus Scotland will be embraced in its operations. In reference to Ireland, we are inclined to believe, that while there is room for Reformatory Schools in

that country, yet that if we succeed in having them established in Great Britain, and thus brought to bear on a large class who have, within the last few years, immigrated from the sister island into our large cities and towns, and who furnish a large proportion of juvenile criminals, we shall, by a reflex instrumentality, virtually give to Ireland itself a large amount of benefit.

The Bill of Lord Palmerston, in its preamble, takes for granted the fact on which we have already congratulated ourselves, that "Reformatory Schools have been established in various parts of England and Wales." It is then stated, that "it is expedient that more extensive use be made of such institutions." At first sight it would appear from this, that the object of the Home Secretary is not so much to erect and open new buildings for reformatory purposes, as to strengthen and enlarge those institutions already in operation. But while, in all probability, this is contemplated, and while many of our existing Refuges and Reformatories languish for want of extended support, we apprehend that the Government also designs to establish such institutions in greatly additional numbers. For unless this be done, the evil proposed to be remedied will continue rampant, and the cost of taxation, from increased criminality, will advance rapidly.

The first clause of the Bill provides that—

"It shall be lawful for her Majesty's Secretary of State for the Home Department, *upon application made to him by the directors and managers of any such institution*, to direct one of her Majesty's Inspectors of *prisons* (should it not be an inspector of *schools?*) to examine and report to him upon its condition and regulations, and any such institution as shall appear to the satisfaction of the said Secretary of State, and shall be certified under his hand and seal to be useful and efficient for its purpose, shall be held to be a Reformatory School under the provisions of this Act; Provided always, that it shall be lawful for any of her Majesty's Inspectors to visit the school so certified, and on the report of such Inspector, the Secretary of State may withdraw its certificate, etc."

We do not expect that every existing Reformatory School will be found perfect in all its means and appliances by a Government Inspector, from the "*res angusta domi*,"—the lack of necessary resources. We hope, therefore, that a generous interpretation will be given to this clause of the bill, and that what is wanting in accommodation will be liberally supplemented by the Government. It is possible that unpleasant misunderstandings may occasionally occur between the Inspectors and the Directors. But we expect that fair play and justice will prevail in the end.

The second clause of the Act directs how juvenile offenders are to be dealt with, and is as follows:—

"Whenever after the passing of this Act any person under the age of sixteen years shall be convicted of any offence punishable by law, either upon an indictment or on summary conviction before one or more justices of the peace, then and in every such case it shall be lawful for any court, judge, police magistrate of the metropolis, stipendiary magistrate, or any one or two justices of the peace before or by whom such offender shall be so convicted, in addition to the sentence then and there passed as a punishment for his offence, to direct such offender to be sent, at the expiration of his sentence, to some one of the aforesaid Reformatory Schools to be named in such direction, the directors or managers of which shall be willing to receive him, and to be there detained for a period not less than two years and not exceeding five years, and such offender shall be liable to be detained pursuant to such direction: Provided always, that no offender shall be directed to be so sent and detained as aforesaid

unless the sentence passed as a punishment for his offence, at the expiration of which he is directed to be so sent and detained, shall be one of imprisonment for fourteen days at the least."

If the clause be strictly interpreted, it can have no *retrospective* bearing on those juvenile criminals convicted a short time before the passing of the Act, and undergoing their sentence when it comes into operation. They would be deprived of the benefit of the Reformatory School; a deprivation, as we think, much to be deprecated and deplored. The words, "*after the passing of the Act*," printed in italics, have been inserted in Committee. The clause, however, in its main scope and bearing, in no way interferes with the course of justice. The outraged laws of society are to be first vindicated, and then, in mercy both to society and the offender, he is to be subjected to detention in an abode, of whose doors Christian discipline holds the keys at her girdle, and on whose inmates Christian love waits unceasingly as a ministering angel. There is no premium here held out to the commission of crime, nor yet is any temptation supplied to that feigned penitence, by which the artful inmate of our jails has, ere now, succeeded in limiting the period, or abridging the severity, of his allotted punishment. Thus to temper justice with mercy is surely a rare achievement, and one of the encouraging signs of the times.

The third clause enacts that—

"It shall be lawful for the Commissioners of her Majesty's Treasury to defray out of the funds provided by Parliament for the purpose, either the whole cost of the care and maintenance of any juvenile offender so detained in any Reformatory School, at such rate per head as shall be determined by them, or any portion of such cost as shall not have been recovered from the parents or step-parents of such child as hereinafter provided, or such other portion as shall be recommended by the said Secretary of State."

The cost of maintenance may thus come from one or other of three sources, first, entirely from the Treasury, or secondly, from the parents, or thirdly, partial support from the State, "in such other portion as shall be recommended by the Secretary of State." We apprehend that this last proviso is intended to meet the case of those Reformatory Schools already alluded to, which are partially supported by the subscriptions and donations of the benevolent. "The whole cost" will naturally fall on the State, either in the case of criminals who have no relatives who can be made responsible for their maintenance, or where there is no existing Refuge ready to receive, and in part to defray the expense of their education and support. There is reason, we fear, to believe that this will be found a very numerous class, not only in London, but throughout the land. At the same time, we think it will be most desirable to encourage voluntary effort in towns where no schools have been established, by the Secretary of State having power given him to offer an equal sum (or double the sum) to any stated contributions which the inhabitants in a town or city might raise for this special object. We have great fears lest the Reformatory Schools should degenerate into mere Government Institutions, where official routine may take the place of Christian energy and love. And we believe that the best way to preserve and perpetuate their healthful moral influence, and to obtain the highest, because *spiritual*, fruits from their operation, would be to give free scope to private liberality, and to

encourage and sanction a certain amount of power and control to the Directors elected by the contributors, in the management of these Reformatory Schools.

Let us at all events *be on our guard against the temptation to cease to support Reformatory Schools by private benefactions, because that Government help is offered.* We have our fears on this point, and it is absolutely necessary that our friends should look upon the drawbacks, as well as the advantages, likely to follow the aid furnished by the State. We deprecate with the utmost earnestness the idea that private subscriptions and donations will no longer be required. The benefactors and directors of Refuges already existing will, we trust, ponder well their responsibility in this matter. And we trust that the Government, by a wise moderation—by a system stimulating, rather than self-absorbing—by supplementing, rather than fully occupying the field, where loving hands have broken up the fallow ground, and where their moral power is still needed for success,—will take care lest the stream of public liberality should cease to flow, as it has done, in the channel of Juvenile Reform. There *are* difficulties here which must be met, and by the Divine blessing we fervently hope they may be obviated.

All our friends cannot but heartily approve of the 5th clause of Lord Palmerston's Bill, by which the parents of criminals shall be liable, according to their ability, either in whole or in part, for their support, "in relief of the charges of her Majesty's Treasury." Were this provision not in existence, the Act might and would be abused by those parents who have been the means of corrupting, by precept and example, their own offspring. They might say, "Let our children go to prison, for then they will pass into the Reformatory Schools, and all trouble and expense on their behalf will be off our shoulders." But as the law is now proposed, wicked parents, who had not the plausible excuse of extreme poverty for sanctioning acts of petty larceny in their children, will be visited with a righteous retribution in the only form in which it can be brought to bear upon them.

We need not dwell on the clause which provides for the imprisonment of those who abscond from the schools, or are guilty of refractory conduct therein. And it will be sufficient if we simply state, that by the *last* clause the "parent, or step-parent," for either the entire or partial support of the juvenile offender, is liable to prosecution under the Poor Law Act. With regard to the necessity of such an Act, it will be admitted on all hands. The sources of temptation to the young in penny saloons, and numberless other quarters, are still open, and will, we fear, continue so for years to come. Were this Act however extended to the whole empire, and in general operation, the melancholy fact would still remain, that the State was attempting to *cure*, while it was neglecting to *prevent*. We want another Act, the same substantially as that introduced into Parliament last year by Lord Shaftesbury; and by which, (but for the deplorable and mistaken interference of the Government, and especially of the Poor Law Commissioners,) our streets would at this hour be freed from those children, who are fast progressing in a criminal education. We are cheered, however, by the hope, that ere another twelve months have elapsed, we shall see this great defect in our legislation supplied.

And now, in concluding this notice of Lord Palmerston's Bill, which

as we write awaits a third reading in the House of Lords, we can well suppose that more than one of our readers will charge upon it "the sin of omission," because it makes no provision whatever for religious instruction in Certificated Reformatory Schools. And yet, on a close inspection, it will be seen that the Bill, instead of ignoring, virtually recognises and adopts that Scriptural and Evangelical system of instruction, which is already the glory and safeguard of our Refuges, and Reformatories, as well as of our Ragged Schools. The *omission* of any provision in the Bill on this head, may have been suggested by the clause in "The Middlesex Industrial School Bill," on which we felt it our duty to remark with some severity in our June number, and whereby, had the House of Peers not come to the rescue by most admirable amendments, the Bible would have been a sealed book to nine-tenths of those juvenile criminals who will occupy the Industrial Schools, and according to which, also, the Romish priest might have claimed the right of celebrating the mass within their walls. And accordingly we find that the *omission* referred to in Lord Palmerston's Bill was not a matter of complaint to Protestant members of the House of Commons, but to those who, consistently with the Tridentine decree, and in their zeal for their own Church, would exclude from these Reformatories what is far more precious than the pure breeze and the light of heaven. A division took place on this very point on the *third* reading of the Bill; and we are happy to record, that the *quasi* amendment proposed by Mr. John O'Connell, was defeated by a majority of 46, namely—23 *for*, and 69 against the Roman Catholic clause. Mr. Lucas, the proprietor of the *Tablet*, has opened his columns to an attack upon the Lords' amendment to the Middlesex Industrial School Bill, from "Father Hutchinson," who does us the honour of attributing these "amendments" to our influence, and in proof of his position, quotes largely from our former article on the subject. And, moreover, Mr. Lucas, in his place in Parliament, commented upon the opinions which we had thus avowed. Blame from such quarters we regard as the highest commendation, and it is a tribute to the fidelity of this periodical to the cause of Scriptural education, which is full of encouragement to us. We tell Mr. Lucas and his friends, if they will rob the child, or youth, of that spiritual medicine which alone can give him health of soul, and nourish within him a vigorous life, that shall qualify him for usefulness on earth, and fit him for the higher service of a better world, that the friends and supporters of Ragged Schools will persevere in applying the remedy to every case which comes before them. Free access to the living waters of Divine truth is the birthright, not of the children of Protestant parents *only*, but of *every* child in the land; and within our sphere of influence, we shall continue to defend and protect that birthright, in the face of all the malediction of Rome.

THE PATENT ART-TOYS IN RAGGED SCHOOLS.

This novel addition to the toy world of our fair juvenile compatriots, has been hailed by numbers of them with the most unqualified delight, and much have we regretted our inability to meet half the demands. Our little "bees," however, are at work, and busy fingers stitch, and twirl, and twist all kinds of pretty material into all kinds of pretty forms, so that at "merrie Christmas time," we hope, through the kindness of Mr. Cremer, to meet our young friends again at his "German Fair," which at that season of the year becomes a very fairy region of flowers, and Christmas trees, and toys, and bon-bons. And in the mean time, perhaps the following sketch of our toy-work thus far may not be unacceptable.

Many of our readers will remember the "Tudor Villa," or, a suburban "home" of the nineteenth century, which occupied a large space in the Fine Arts Court of the Great Exhibition of 1851. The design of the originator in having this wooden model constructed was, that by furnishing and completely arranging it after the English mode, foreigners visiting the Exhibition from remote countries, might be furnished with some idea of the elegance and domestic comfort of that inner life, for which abroad the middle class of English are proverbial. To this end, every toy emporium within reach was visited and revisited, but so few objects of toy furniture could be met with at all adapted to the model, that this mode of furnishing was forthwith given up. What was to be done in this unexpected dilemma the projector scarcely knew. As there were nine apartments to be furnished, namely, drawing-room and conservatory, dining-room, library, smoking, or gun-room, and entrance hall, with two bed-rooms, as many dressing-rooms, boudoir, circular stair, and the landing place, the variety of furniture required was considerable.

After many experiments, wire for the frame-work was found to answer most successfully, and the little models which issued from the hands of the maker elicited general approval.

These wire frames were covered with a simple composition, which entirely hid the foundation, and when well dried, presented a surface even, and hard enough to burnish on. Upon this surface, designs in relief of small figures or flowers were arranged agreeably to taste, and by the application of oil paint, water colours, staining liquid, and varnish, the imitation of woods, cast-iron, stone, and even china was produced. Our artist, therefore, set to work, and in six months the villa was replete with every necessary and elegant comfort, from an imitation of the last improved "Collard and Collard" in white enamel and gold, to the cast-iron door scraper.

The wonderment of the uninitiated was considerable, on being told that every object the dwelling contained—some of them necessarily very incongruous—was produced by one and the same individual, and out of the same material; indeed, many seemed unwilling to credit, that the burnished steel fenders and fire-irons, ornamented with or-molu, were produced in the same manner as the Dresden china chandelier—the *chef-d'œuvre* of the villa—which, adorned with its garlands of china flowers, and well studded with miniature wax lights, depended from the ceiling of the drawing-room; or that the cast-iron garden seats, and the richly carved ebony bedstead, had the least affinity in composition.

The difficulty of the furniture obviated, another now presented itself. Here was the house fully furnished; the creepers and flowering plants clustering round the doorways and window frames; the shrubs thriving, and even the young trees beginning to look majestic, and what is more, in one of them a bird's nest with four eggs in it! But where are the family—the lucky possessors of this snuggery? The furniture had been carefully worked out to a given scale, but where are the adult automata of five and six inches, or juvenile of two, three, and four, to be found?

The exhibitor again set to work, and out of solid wax, with a common pen-knife, contrived the white-trowsered specimen of easy affluent "young England," who sat there very coolly under the shade of a sycamore tree on the lawn, for a whole twelvemonth, smoking his cigar, and perusing a two inch edition of the "Illustrated," with his "wide-awake" and dog-whip lying on a rustic table beside him.

The villa attracted a large share of public attention, and many there were, who, while they but partially examined the beauties and graver wonders of perhaps more worthy objects, bore away with them evidence of a minute inspection of the Villa Home.

In the "Jurors' Report" of the leviathan building and its accumulated treasures, favourable mention is made of the English Villa, which is more than the exhibitor expected, as the object in exhibiting it was not competition, but for the specific end already expressed. As it was supposed to tell its own tale as far as was necessary for the purpose, no attendant was retained to explain to the jurors the process of the work, or nature of the new invention. This, in a recent conversation on the subject with one of the jurors of Class XXIX., was regretted by him.

The high tone of approval it met with from many competent judges abroad, induced the inventor to consider in what way it might be rendered useful at home; and on returning to England, a project for working it out was laid before the heads of a new Society just forming in aid of reduced gentlewomen, but the apparent difficulties of the work made them fearful of entertaining it.

Fully aware of the simple process, and feeling persuaded that by a judicious mode of teaching it, children even of dull capacity could easily accomplish it, and thus be led on step by step to acquire all the variety of stitches and proper management of the varied material used throughout the toy work, the inventor unhesitatingly submitted it to Lord Shaftesbury, upon whose recommendation it was forthwith adopted in several Ragged Schools. The experiment has been worked most successfully, superintended by the inventor. On an average two hours per day, four days per week, have for the last twelve months been devoted to the work in question, with an average attendance of about 20 girls, 10 of whom are efficient. These 20 girls, the majority being under twelve years of age, have made in the time above mentioned as follows:—300 cast iron, wood, and other bedsteads of various designs, such as "Arabian," "Eva," elliptic, and tent of various sizes; hemmed 200 pairs of sheets, made and stuffed 250 mattresses and beds, 250 pairs of pillows, 150 pairs of fine pillow cases edged with lace, 153 counterpanes trimmed with fringe and lace, 156 sets of muslin, barege, de laine, cashmere, silk, and velvet curtains, edged with gimp, chenille, cord, lace, etc.; made 600 small silk and cotton tassels; furnished 120 bedsteads, a number of drawing-room, dining-room, and hall chairs, cast iron garden ditto, sofas, loo tables, carved hall tables, about 50 wire baskets, a considerable number of paper roses, and a quantity of pieces in frame. And of work at home, 300 linen and other bags, 400 pen-wipers, 73 iron-holders, and 45 kettle ditto. On the completion of these articles, the Earl of Shaftesbury most kindly placed his mansion at the disposal of the Committee, for the exhibition of these art-toys, to the nobility and gentry, 1,500 of whom testified their approval by attending, and many by selecting largely, and kindly permitting the articles then selected to be removed to the Portland Bazaar, Langham Place, where, in that portion of it belonging to Mr. Cremer, so well known to the juvenile aristocracy of London as the "German Fair," the art-toys were exhibited to the general public.

The work is nearly exclusively performed by girls, and each portion paid for according to an established scale, by which some of the children have earned sums varying from 20*s.* to 3*d.*, according to their skill and assiduity, to their great delight and that of their parents, who seem to appreciate the

novel mode of encouraging industry, as well as of instilling neat and tidy habits.

The results of the sale have been satisfactory, and the experiment so far as it has gone successful.

The original *intention* of the inventor was to confine the work exclusively to the delicate, the lame, the maimed, and even the imbecile, indeed, to all those who, by any natural defect, might have difficulty in "roughing it" through life. A patent has been obtained for the toys, the principle of the invention being capable of extension to nearly any amount; and as the particular branch with which we have started is nearly unrepresented in the toy trade, we may justly lay claim to being the first and only manufacturers of it in Great Britain. In no country, perhaps, in the civilized world, is more attention devoted to, or money expended upon, children's picture books, than in England; yet the English child's toys, those first pictures which leave their indelible impression, are either the most ridiculous imitations of what they are intended to represent, or they are of foreign make, and consequently convey foreign ideas.

The following extract from the Jurors' Report of the Great Exhibition of 1851 on this subject, will show how far we are behind our foreign neighbours in this branch of manufacture, and how far they benefit by our laxity:—

"Most of the English wooden toys are made by chamber-masters, who seldom manufacture goods to order; but on the contrary, when they have produced a small quantity, hawk them about from shop to shop, or vend them in the streets. Without capital, and compelled to work almost literally from hand to mouth, they continue to exist only, without any material advance, but making much the same kinds, having the same general degree of merit, one year after another. That this is no exaggeration must be conceded by every one who will recal to mind the toys of twenty years since, and mentally contrast them with those of the present day. That the progress has been slow, and requires long intervals for comparison to make it apparent, arises from the fact that all improvements must be made in the few leisure moments of the workmen, who are compelled to labour many hours each day to gain a livelihood, and who, probably, cannot even afford the time to carry out any suggestions which may be made to them.

"Those toys made in England for the most part are,—doll's houses, shops, brewers' drays, waggons, common horses, the body formed of a sort of skittle, (with a slice cut off on the under side, and four round pins for the legs,) spades, wheelbarrows, garden rollers, rakes, skipping-ropes, caoutchouc balls, tops, kites, and similar toys.

"Value of toys of all sorts imported into the United Kingdom in the year 1850:—

	£.
From Denmark	323
„ Hanseatic Towns	33,828
„ Holland	6,201
„ Belgium	1,056
„ France	4,209
„ other parts	513
From all parts	£46,130

"France alone manufactures £172,800 worth of toys per annum, employing 641 men, 1,345 women, 80 boys, 33 girls; while our poor, quite competent if taught to compete with them, are starving."

We therefore look with considerable interest to this first essay in a new direction; and from the success which has followed our steps thus far, we are led to trust that He, who is ever ready to help those who try to help themselves, especially the poor and hitherto neglected, will continue His mercy, which has been great in this matter, and give to this and other kindred efforts His heavenly benediction.

THE ST. GILES'S ROOKERY, AND ITS RAGGED SCHOOLS.

No. II.

ALL who desire to have a thorough knowledge and correct appreciation of the domestic, educational, and religious operations of the St. Giles's Ragged School, Broad Street, Bloomsbury, should endeavour to spend a day within its walls. We know, however, that most of our readers cannot do this, and therefore propose to inform them of what is there done daily to improve and elevate the children of the poor and needy.

At six o'clock in the morning, the boys and girls commence the duties of the day. Twenty boys and seventeen girls—the full number of the latter not being complete—coming fresh from their dormitories, and each immediately proceeding to a specified duty, formed an interesting sight. The boys commenced cleaning the school-rooms, the work-shop, the yard, and the pavement, and making them ready for the coming scholars. Every one washed, dusted, swept, or polished something, according to previous order, and by eight the large premises were cleaned, ventilated, and fully prepared for the various purposes to which they are devoted. Some of the boys who were thus engaged have most affecting histories. Gathered from the cellars, dark arches, house-stairs, shutter-boxes, lodging-houses, dunghills, and prisons of London, and a few of them from the ditches and gaols of the country, they can relate tales of toil, want, crime, and sorrow, which appal the hearer. The history of one of them is thus related in *The Million-Peopled City*.—"A Missionary observed a child, under seven years of age, being led away by a policeman, for picking the pocket of a lady. As he was, happily, just too young to be sent to prison, (although, had he been but a few months older, he would not thus have escaped,) the Missionary got possession of him. He traced out his mother, who lived in Westminster, and found that this child and his brother, aged fourteen, were both sent out by her to obtain money how they could, to support her in vice. The elder boy had been *often* in prison; and the younger boy stated that he could always take home eighteenpence a-day. He therefore earned half-a-guinea a week, although not seven years old. Child as he was, he had become so habituated to theft, that the Missionary had the utmost difficulty to restrain him from his old habits. After a few days he made his escape with a new pair of boots; and, on the day following, the Missionary, after some search, found him at a two-penny lodging-house for boys and girls, in the Seven Dials, where he had been taken in as a lodger, and a pair of new boots purchased of him by the landlady, for the small sum of four-pence. Since this rescue, he is proceeding more favourably, and will, probably, by God's blessing, be reclaimed from ruin." This boy—a little, plump, ruddy fellow—is still here, and likely, we think, to repay all trouble.

As soon as the girls had finished making their beds and cleaning their dormitory, they proceeded to their domestic duties in the kitchen, wash-houses, and teachers' rooms, which occupied them until eight o'clock. We have described the antecedents of the boys; the same may be predicated of the girls. Some of them are orphans, and have known hunger, exposure, and woe. Some—though young—have waded through the slough of profligacy, and emerged from its frightful depths with deteriorated characters and injured health. And some have come in covered with rags, filth, and vermin, and presenting an aspect of mingled wildness and woe, which was perfectly awful. Of one of them—a mere child—there is given this brief biography:—"Aged 9. Born in St. Giles's. Father imprisoned for two months. Mother dead. Child left in the streets, in a state of utter destitution; brought here by a Missionary, who found her on a door-step. Can read a little." She is now a plump, bright-eyed girl, and vastly improved.

At eight o'clock all the inmates assembled in the large school-room for

morning worship. Their deportment was reverent, and proper attention was given to the hymn, the reading of the Scriptures, and the presentation of prayer to Almighty God. And yet there was a time—a very short time—when those boys and girls were street-singers, beggars, criminals, and moral pests. Truly great is the power of Christian order, authority, and love!

After prayers, all the inmates went to breakfast. This meal is taken at half-past eight, the boys and girls being in separate kitchens. It consisted of eight ounces of bread and one pint of coffee, of which they partook with entire satisfaction. One of the boys—a poor fellow who had been wandering homeless for two months, and whose legs were covered with ulcers, induced by cold and wet—evidently enjoyed his rations.

A shuffling of feet and confusion of tongues at the door of the school now betokened the arrival of the day scholars. On they came from many a dark alley, filthy court, and wretched cellar. Rough, ragged, frolicksome boys—poorly clad, pale girls, and toddling infants—all walked on in order, and filed off to their respective schools. Soon the morning hymn rose from their lips, then the Scriptures were read, and then prayer was offered. After this devotion was performed, secular instruction commenced. We found that the boys are taught reading, writing, arithmetic, geography, and Bible history. Object lessons are also given. Out of a hundred boys present, scarcely one wore a whole garment, and a head of hair like a porcupine's back seemed preferred. The father of one of them has been nine times at the police-office charged with beating his wife, and is now in prison for assaulting her in a most savage manner. The girls were more cleanly and quieter than the boys, but even they have many of the physical and moral characteristics of the wild tribes of London. About eighty of them are instructed like the boys, with the addition of needlework. One of them—a pale girl, about ten years old—lives in a cellar with her parents and four brothers and sisters, none of whom have a bed to sleep upon. They spend their nights upon the floor. We found the infant school a pleasing scene. Above a hundred "little ones" were singing, marching, spelling, and playing in a most satisfactory manner, and imbibing lessons of order, love, and piety, which must bear precious fruit. They need the care taken of them here. Two of them are the children of a brawling, drunken mother. Three more have not tasted food this morning. And another has an invalid father, who has endured all the privations of sickness for the last seven years.

Proceeding to the workshops, we found that the boys who reside in the house, and also those who belong to the Night Refuge in Neal's Yard, were busy learning shoemaking, carpentry, tailoring, horse-hair picking, and wood-chopping. The desk upon which this is written was made by one of those boys. All of them are hard at work. There is not an idle hand. No profane words are heard. Order, civility, and willinghood prevail. And yet what histories belong to those lads! One of them is described as follows:—"Aged 15.—Born at Brighton. Father dead three years; mother dead fifteen months. Came to London to seek for work. Had a place as an errand-boy for one month. Went into lodgings; exhausted his means; sold his clothes; could get no work, because utterly destitute and helpless. Found in the street in an exhausted state, and brought to the Refuge. Can read and write. A lad of considerable intelligence, honest, industrious, and deserving." Glancing down the records kept of all boys admitted, we find that their entire number amounts to 118. Of that number,

21 could read and write well.	44 had been in prison twice and upwards.
39 could read and write a little.	1 eleven times.
15 could read only.	1 sixteen times.
43 could neither read nor write.	81 had been in the habit of begging.
61 had never been in prison.	18 had been crossing-sweepers.
13 had been in prison once.	

The total number of boys who have left the school since its opening is seventy-nine. Of these—

15 have emigrated to Australia, Canada, and the United States.	12 expelled.
2 entered the navy.	7 restored to their relations.
6 entered the merchant service.	18 absconded, or left of their own accord.
17 placed in situations in London.	39 now in the Refuge.
2 removed to other institutions.	

A knowledge of reading, writing, and arithmetic is imparted to all the lads in the Refuge, for two hours every evening, and for two hours every afternoon to those who are under twelve years of age.

The elder girls were found engaged in cooking, scouring, washing, cleaning, filling the boilers with water, and other duties by which they are trained for service and emigration. That they need all the care bestowed upon them by the matron of the school, is evident from what we learned of their former lives. Since it has been opened, sixty-eight have been admitted. Of these—

28 were wholly orphans.	8 had both parents living.
10 had lost their father only.	3 had been deserted by their father.
14 had lost their mother only.	1 had been deserted by her mother.
4 were illegitimate.	44 had been homeless and destitute.

Of the sixty-eight—

28 have been sent to service.	5 discharged at their own request.
6 restored to their friends.	8 left of their own accord.
3 removed to other institutions.	17 remain in the institution.
1 sent as a servant to New Zealand.	

Dinner and recreation took place at one o'clock. The dinner provided on the different days of the week, each day having its own "course," consists of bread, beef, vegetables, meat stew, salt beef, pea-soup, broth, and suet and rice puddings. Cheese is also occasionally given at discretion. As a sample of a day's dinner we may remark, that on Sunday four ounces of cold beef with vegetables are served out to each inmate. On Monday there is simply rice pudding.

During the afternoon the schools and workshops were in active operation. An interesting event took place which deserves mention:—A girl who was brought to the school in a sad state of filth and misery, and who, having been properly taken care of for some time, and then placed in a comfortable home, called to see her benefactors. Great was her pleasure at coming to see them, and very striking the contrast between her former and present appearance.

At four, the day-scholars took their departure, and it was truly refreshing to see three hundred of them wending their way home, carrying with them, it is hoped, "the good seed of the kingdom." Six o'clock brought supper—this consisted of eight ounces of bread and a half-pint of milk and water. The boys then retired into the school, where they were instructed by the head-master, and the girls went into a cheerful-looking room to devote themselves to needlework, under the care of the matron. In the Girls' School-room, we were glad to find a Mothers' Meeting conducted by the governess. This meeting is for singing, prayer, the reading of the Scriptures, the perusal of an interesting book, and such needlework as the attendants may bring with them. Connected with this meeting is a Clothing and Provident Fund, which is of very great use in teaching economy and forethought. About forty mothers were present, and all of them seemed interested and happy. A few weeks since "the mothers," as they are familiarly termed, went to Hampton Court, and there spent a very pleasant day. In addition

to the Girls' School and Mothers' Meeting, the governess conducts classes for adults and young persons, which furnish opportunities for mental and moral improvement—very highly valued by those who attend.

At nine o'clock a beautiful sight was presented. All the inmates of the Dormitories and the Night Refuge assembled in the Boys' School for family worship. Led by a fine-toned accordion, played by the head-master, they sang a hymn in good style. The reading of the Scriptures followed. Words of counsel and admonition, as suggested by the incidents of the day, were then addressed to all present, and heard with great attention. Prayer was then presented to Him who reigneth over all, the benediction was pronounced, and the reverent AMEN of the assembled worshippers ascended on high. This closed the service. Twenty of the most destitute boys filed off to the Night Refuge, and the remainder went to their respective Dormitories. The teachers retired from their labours, and the Institution was closed. We left its doors when the moon was walking in brightness, and the stars of heaven looked down upon the GREAT CITY, and we remembered that the "wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

BENEFICENCE—ANCIENT AND MODERN.

NEVER did the spirit of sympathetic charity prevail so mightily as now. In no country is it more brilliantly displayed than in happy England, which is so thickly studded with Institutions, whose plans and operations are so admirably adapted to the vast variety of the necessities of suffering humanity, and which supplies such an immense phalanx of benevolent individuals, gathered from every rank and condition of her inhabitants, from the beloved Queen on the throne, down to the humblest mechanic, or rustic peasant in the land.

Happy fact! that so many are intent on doing good. Happier still would it be if each could discover a proper object on which to bestow their charity, and confer it discreetly, and with effect. It is painful to have to admit that much benevolence is ill bestowed, and tends greatly to encourage mendicancy, and to propagate the very misery it was designed to remove. The liability to err in this respect is not, however, new; for among the ancient Egyptian hieroglyphics, there is one, doubtless designed to indicate the right pathway to the exercise of true benevolence. We gaze upon the picture, and observe the representation of a boy, with a harp in one hand, and honey in the other, feeding a poor wingless bee. As we gaze upon this expressive emblem, the mind is led to reflect upon the distressed and suffering condition of the object of commiseration. A *bee*, constructed by the all-wise Creator, with native powers of excellence, fitting it for activity and usefulness; but, alas! adversity has overtaken it; it has become deprived of its wings; its powers of flight among the sweet-scented flowers of the field, by which it could support itself independently of man, are gone; and it is left to crawl upon a barren waste and perish. Sympathy for this helpless creature is, however, manifested; and there is music to cheer and attract, and food applied to the mouth of the starving, dying insect.

In this beautiful picture we fancy we can see portrayed the objects of the earnest solicitude of the Ragged School Teacher. Young immortals, born with intellectual powers, and hearts, adapted to act a useful part in their day and generation here upon the earth, and finally to spend an eternity in the blissful regions above. But, alas! mischief has befallen them, and they have become crippled, mentally and morally. Some born of dissipated parents—parents who lack prudence and energy to secure the pleasures they selfishly seek—parents who are wholly destitute of even that parental affection and regard that characterize the brute species—parents who, in

addition to their utter neglect as to the well-being of their offspring, greatly contribute to the depraved tendencies of their children by the impiety of their example—parents, too, who, in consequence of their violation of the laws of their country, have been banished from its shores, leaving their unhappy progeny to grapple with the difficulties incident to maturity ere they have reached their teens. Others, too, who have been deprived of parental support and protection by the relentless hand of death, and are left to struggle with the disadvantages of orphanhood; and others, who have fallen victims to the demoralising tendencies of evil associations, and become branded as felons, and unworthy the confidence of any employer. It is on behalf of these helpless ones that Ragged School operations are set on foot. The school-room door is opened wide, and the invitation to enter and partake of its benefits is uttered in the musical words of kindness; and there they are fed with the sweet food of Gospel truths, and educated in "godliness," which "is profitable unto all things, having the promise of the life which now is, and of that which is to come." Surely the charity exercised on such is well bestowed. These little sufferers are to be pitied, not blamed. Their abject and necessitous condition has been produced mainly by the force of the circumstances that have crossed their path. It is their misfortune, not their fault. To relieve their present wants, and to place them in a position, by which, with the Divine blessing following their own individual exertions, they may emerge from the mire and the gutter, mingle with the upper strata of society, take part in the bustle of trade and commerce, and walk in the paths of piety and peace—surely all efforts having such a noble tendency must be characterised as real beneficence. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble; the Lord will preserve him, and keep him alive, and he shall be blessed upon the earth."

THE LONDON SHOE-BLACKS.

The Committee of the Ragged School Shoe-black Society, recently convened a Social Meeting of Superintendents of Schools, and a few of the principal friends of that interesting effort. On that occasion, a short statement was presented of the operations, successes, and failures of that Society. A lively and interesting conversation ensued upon a variety of topics, all tending more or less to advance the interests of the Polishing Brigade. It afforded us much pleasure to notice the great care and anxiety manifested to promote, not only the temporal interests of the lads employed, but especially to secure their moral and religious welfare.

This Institution having now been in operation three years, a brief sketch of its history, extracted from a Report just issued by the Committee,* will we doubt not be acceptable to our readers:—

"On Monday the 31st of March, 1851, five boys were sent out to work in the streets; but after a fortnight's trial, the ranks were rapidly augmented, and in July thirty boys were on the books.

"At that time the occupation of Street Shoe-black, although formerly common, had become obsolete in London; and the idea of reviving it was originally entertained with the view of meeting the wants of the foreigners who were expected to visit London during the Great Exhibition: but the Committee feel thankful that the anxious deliberation which they bestowed on their first operations was not thrown away on a merely transient benefit.

"At first a general sanction only was given to the scheme by the Commissioners of Police, but it was soon found that much difficulty existed in fixing the particular posts at which the boys were to stand. The police were jealous of any obstruction on the public footpath; but they also looked favourably on this effort as supplying means

* Published by Messrs. Seeleys, Fleet Street; and can be had by order from any Bookseller. Price 3*d*., twenty pages octavo.

of livelihood to a class, who, without this outlet for their energy, would be likely to employ it in a manner more troublesome to them, and more hurtful to the public. Stations were accordingly approved in the different divisions by the Superintendents, who kindly promised their sanction and support, so long as the boys should conduct themselves with propriety. The public readily appreciated the usefulness of the new occupation, and after the first few days its success, so far as remuneration was concerned, no longer seemed doubtful. The care which the Committee had bestowed on the training of the boys for their new duties was not lost, and their orderly conduct at once advanced the Society in the estimation of the public. During the season of the Great Exhibition, and the influx into London of foreigners accustomed to make use of the same opportunity in their own cities, and of holiday-making strangers from the country, the receipts were certainly larger in proportion than they have since been: but it was most satisfactory to the Committee to find that Londoners also had learned to appreciate the advantage of a neatly polished pair of shoes, and this gave a prospect of the success of the scheme, even after the glories of the Crystal Palace had vanished."

The Committee having referred to the establishment and failure of the Broomers and Messengers, proceed to detail their plans of operations as follows:—

"Every boy who desires to enter the Society must be recommended by the Superintendent of a Ragged School in connection with the Ragged School Union, and must bring with him a printed form, filled up, stating the circumstances of his case. After a few days' practice in the use of his brushes, he is put on trial for one month previous to his regular admission. But during all the time of his employment the connection with his school is continued, and he is required to attend it on Sundays, as well as on the week evenings, as often as he is able. With a view to ensure his regularity at school, (which the Committee regard as a very important point,) each boy is furnished with an attendance card, on which is marked by the Superintendent of his school, the number of times he has been present during the week. On every Monday the cards are given in and the attendance is noted. All work is of course suspended on the Sunday, and the Committee look to the teachers of the boys' own schools to train them in a proper use of that day of rest. *Those Shoe-blacks who are seen with their boxes on the Lord's day are not connected with the Society, although some of them may presume to wear a red jersey, in imitation of the Society's uniform.*

"The boys, on their admission, are provided with uniform and implements at the Society's expense. The uniform consists of a red woollen jersey, a cap with red band, and a black apron. Each boy bears on his breast two badges of blue cloth, on one of which the words 'Ragged School Shoe-black Society,' and on the other his distinctive letter, are worked in white glass beads by the girls of Lisson Street Refuge. The boxes on which the foot of the customer rests while his boot is receiving its polish, and the mat on which the Shoe-black kneels, are made by the boys of Grotto Passage Refuge. After a boy has been once equipped, it has been found expedient that his uniform and implements should be renewed at his own expense, in order to render him more careful in their use, and to relieve the funds of the Society.

"The boxes and uniforms are deposited at the Office of the Society, No. 10, York Place, Strand. Here the boys assemble every morning at half-past seven o'clock, coming from all parts of London; some from great distances—from Maida Hill, from Whitechapel, and even from Ratcliffe.* After prayer and reading the Scriptures by one of the Committee or the Superintendent, the boys immediately repair to their stations, there to remain until the hour of return in the evening. The sum charged by a Shoe-black for brushing the trowsers, and cleaning the shoes of a customer, is one penny. A larger sum is often given, but such a practice is discouraged by the Committee, as it tends to make boys dissatisfied with their proper remuneration. They are strictly enjoined not to carry messages, or to accept any other employment which may take them away from the posts which have been allotted them. The

* One boy, for nearly two years, came every morning from Narrow Street, Ratcliffe and returned at night; thus walking more than eight miles every day, besides the distance between the Depository and his station, which often exceeded two miles. He saved more than £9 in his bank while in the Society, and is now apprenticed to a most respectable brass turner.

Superintendent and his assistant visit the boys as often as possible during the day, to observe their conduct at their stations and to supply them with blacking. The hour of return varies from four o'clock in winter to half-past six in summer, when the boys again make their appearance at the office, with blackened hands and faces, put by their uniforms in their respective bags, and deliver in their earnings. A daily account is kept with each boy, and the money is applied upon the following system:—Sixpence is returned to the boy as his allowance; the remainder is divided into three equal parts; one third part is paid to the boy immediately, together with the sixpence; one third part is retained by the Society; and the residue (including odd money) is paid to a fund, which is reserved as a "bank" for the boy's own benefit.

"By this system of payment, three shillings a week is in a measure guaranteed to each boy; but if his earnings on any day fall below sixpence, the difference is charged against his bank. It was evident, however, from the very commencement of the work, that a really industrious boy could make on an average two shillings a day; and if any boy's daily earnings fall habitually below sixpence, he is considered unfit for the employment, and is discharged. A list of the amounts of the boys' banks is made out every week and hung up in the office, and eagerly it is looked at by those who wish to see their capital increasing. As soon as a boy's bank amounts to ten shillings, he is allowed to draw it out for providing himself with good working clothes. Should the boy require any further money for clothes while he remains in the Society, he is allowed to draw a portion of his bank from time to time at the discretion of the Committee. Considerable sums have been in hand to the credit of the more steady boys. £7. 18*s.* 4*d.* belonged to a boy who has just left for a situation; and the large sum of £23. 11*s.* to another, who was lately promoted to the office of Assistant, or, as he is commonly called, Inspector.* When a boy leaves the Society, the balance of his bank is paid to the Superintendent of his school, to be laid out for the boy's benefit. Several have been apprenticed by this means, and many have obtained outfits for emigration, or good clothes for situations. At the close of the third year, a total sum of £56. 15*s.* remained in hand to the credit of the boys' banks.

"Since the commencement of the Society, 256 boys have been employed, and there has been an average of 24 working regularly during the first year, and of 37 during each of the two subsequent years. The accounts kept in the Society's books give the following results:—

	First Year, Average of Boys, 24.			Second Year, Average of Boys, 37.			Third Year, Average of Boys, 37.		
	£.	*s.*	*d.*	£.	*s.*	*d.*	£.	*s.*	*d.*
Earnings	656	3	11	760	11	5	899	17	2†
Boys' Wages	372	2	6	450	6	5	491	8	8
Boys' Banks	142	7	10	148	16	2	205	4	3
Retained by Society	141	13	7	161	8	10	203	4	3

"The different stations occupied by the boys were soon found to bear very different values. From the very first it has always been the rule of the Society that each Shoe-black should remain only three days at the same post. Originally all the stations were occupied by all the boys in succession; but subsequently the stations were divided into three classes, twelve of the best being in the first division, fourteen in the second, and the remainder in the third. The boys were also classed in three divisions, corresponding to the divisions of the stations; and each boy is confined to the stations in his own division, which he occupies in rotation. When a boy enters the

* This lad was admitted into the Society from Colchester Street School, in May, 1851, and was made Inspector in December, 1853, in consequence of his uniformly good character and conduct. The first Inspector of the Society was also originally employed as a Shoe-black. He was admitted from Field Lane School, and was one of the first five boys sent out to work. He was made Inspector in June, 1851, and went out in the following September as an emigrant to Australia, where he has realized a considerable sum of money.

† At the usual rate of one penny per pair, this amount would represent 215,966 as the number of pairs of boots and shoes cleaned during the year, or about 4,153 per week.

Society he joins the third division, but he is quickly promoted to a higher rank if his conduct is good. When a boy rises to the second division he pays 2*s.* 6*d.*, and when advanced to the first, 5*s.*, from his bank to the funds of the Society. This tax was set on foot with a view to make the Society more self-supporting, and is willingly submitted to by the boys, to whom promotion is an object of eager emulation.

"When the trade of Street Shoe-blacking became established, a new difficulty began to present itself, which has increased the anxiety of the Committee to enforce industry and orderly conduct upon their boys. The police, who had been so chary of allowing, at the first, a boy and box to remain on the pavement, now found it impossible to prevent both men and boys from working on their own account, who either adopted a particular stand, (in some cases so close to those already conceded to the Society, as to draw away custom from the original Shoe-black,) or, carrying their boxes, roamed about, looking for chance custom in various places. In some instances, boys who have been discharged from the Society continue to carry on the occupation, and even imitate the uniform of the Society by dressing in scarlet jerseys.

"The Committee have no wish to complain of this rivalry, nor to grudge those poor boys, who are not connected with the Society, the opportunity of earning a livelihood in this manner; but they allude to the subject for the purpose of warning the public that not all the boys who black shoes in the streets, nor even all those who wear scarlet, are sent out under their auspices, or are amenable to their discipline. The police have uniformly acted in a friendly spirit towards the Society, and are always willing to interfere if the undisciplined Shoe-blacks overstep (as they sometimes do) the bounds of fair competition, by annoying the boys at their stations, or obstructing their customers. But the vigilance of the policeman is not always a match for the activity of these irregular troops, who scatter at his approach, and return to the charge as soon as his back is turned.

"The boys bring their dinners with them in the morning, and eat them at their stations; but by the time that they assemble again in the evening, their appetite has generally returned. As it was found that many of them, instead of going home immediately, adjourned to neighbouring coffee-shops for supper, the Committee provided a refreshment-room on their premises, which is conducted by a Matron, who receives the profit and bears the risk of that department. Bread and butter, eggs, herrings, pies, oranges, pudding, coffee, and soup, are there consumed by the boys after the labours of the day are over.

"The Committee endeavour to arrange that one or more of their number should always be present when the boys come in from work in the evening, to instruct the "Postulants" or candidates for employment, to attend to any matters which may require their interference, to hear complaints, and to punish irregularities. They believe that there are few scenes in London more interesting than that which may be witnessed at the Office of the Society when the boys assemble at the close of their day's labour, compare their earnings at the various stations, and receive words of encouragement or warning from those whom they recognise as their benefactors, and whose good opinion they are anxious to secure. Indeed, the very nature of the boys' occupation renders the greatest care and watchfulness necessary. For although the Committee have checks which render it very difficult for a dishonest boy to escape detection for any length of time, yet the strictest discipline must be enforced, and ample rewards for industry offered, in order to counteract the temptation to loitering and idleness to which the boys are continually exposed.

"The punishments for misconduct usually adopted are:—

"1. *Fines** for late hours, absence, or other misbehaviour.

"2. *Degradation* from one division to a lower, either permanently or for a limited period.

"3. *Suspension* from work for a fixed time.

"On the other hand, the rewards consist of—

"1. *Prizes* in money, varying from 6*d.* to 2*s.* 6*d.*, and amounting in all to 10*s.*, given every month to three boys in each of the first two divisions, and to one in the 3rd, whose monthly earnings have been largest.

"2. *Medals* given to the first boys in the first two divisions, and worn by them during the month.

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* The money received for Fines is administered by one of the Committee, as a Sick Fund for those who are ill.

"3. *Promotion* from a lower to a higher division.

"In ordinary cases, the promotions are determined by the Committee as the vacancies in the higher divisions occur, and those boys are promoted whose general conduct and industry seem to deserve that reward. But if at the close of the month, when the list of all the boys' earnings is made up, it appears that any boy in the second or third divisions has earned a larger amount than a boy in a higher division, he has the privilege of immediate promotion into the higher division, in the place of the boy whom he has beaten. This mode of promotion is esteemed by the boys peculiarly honourable, and is indeed a good test of industry, as a boy so promoted must have obtained more money than his antagonist, although he has worked at inferior stations. All the boys are classed in their several divisions at the end of the month, according to the amount of their earnings, and the list is hung up in the Office. As each boy has an equal chance at all the stations in his division, the amount of his earnings is a fair test of his industry and attention, due allowance being made for illness and other accidents.

"As soon as the boys have paid in their earnings and received their wages, they are in general free to return to their homes; but on Wednesday they are retained till the whole number have come in, and they are then assembled in the Dormitory, to receive an address on some religious subject from one of the members of the Committee. On this occasion, also, their attendance at school during the past week is reviewed, the monthly rewards are distributed, and the opportunity is taken of calling their attention to any matter, light or grave, which concerns the interests of the whole body.

"To the 31st of March, 1854, 256 boys have been employed—of whom 24 have emigrated, 41 have obtained situations in this country, 1 has died, 153 have either left of their own accord, or have been withdrawn by the Superintendents of their schools, or discharged for various causes. The remaining 37 are still in the employment of the Society."

LENDING LIBRARIES.

A PROPOSITION has been made by Mr. Charles Buxton, (of the firm of Truman, Hanbury, & Co., Spitalfields,) which the friends of Ragged Schools may assist with great satisfaction.

Mr. Buxton offers to provide a Circulating Library, containing £5 worth of books, to be placed at any shop where the owners are willing to receive and manage the library. Each volume is to be lent out on the payment of one half-penny a week, and the proceeds so obtained are to be given to the shopkeeper. Mr. Buxton will change the books which have been sufficiently used, and bind those which require it, if reasonable care has been employed to preserve them. It is evident, that when fifty or sixty libraries of this kind are established, it will be easy to have in them numerous, useful, and entertaining works, the cost of which would render them unavailable for a single collection without greatly reducing the number of volumes to be provided. Thus a half-crown, or even a five-shilling volume, may be used over and over in different libraries, until it is fairly worn out, while its original cost is distributed over all the several libraries in which it has been used.

The Teachers and Committees of our schools will, no doubt, be acquainted with one or more shops in their localities, where a useful Lending Library would be of great benefit to those who attend the schools, and to their families, and the poor in general. Applications may be made on this subject to Charles Buxton, Esq., Brewery, Spitalfields.

TRAITS OF HEROISM.—No. III.

THE following interesting story is related in the Life of Dr. Chalmers. I have not the book beside me now, but believe that I state all the facts correctly.

One fearful wintry stormy day, in the year 1814, intelligence circulated through the town of St. Andrews that a vessel had been driven on a sandbank in the bay. A crowd of sailors, citizens, and students soon collected on the beach, for the vessel had been cast ashore but a few hundred yards from the land, and she lay so near that, though the air was darkened by the driving sleet, the spectators could see at intervals the figures of the crew clinging to the ropes and the spars, ere each billow broke over

her side. The hardiest fisherman drew back when it was proposed to carry a rope to the stranded vessel; though inured from childhood to danger and hardship, he dared not brave the angry surge! At length Mr. John Honey, a student of divinity, volunteered to go to the aid of the shipwrecked sufferers. Tying a rope round his waist, and struggling through the surf, he threw himself into the waves. By unceasing efforts he was at last nearing the vessel's side, when his friends, alarmed at the length of time which had elapsed since he had first plunged into the furious billows, at the slow rate of his recent progress, began to pull him back by the rope! Seizing a knife which he carried between his teeth, the determined young man *cut the rope*, and so severed his communication with the shore! At last he reached the stranded vessel, and bearing from her a fresh rope, he carried it back with him in triumph to the beach, where it was firmly secured. But, alas! the unhappy crew had been long without food, and were in too exhausted a state to avail themselves of this slender bridge through the foaming waters. Again, young Honey plunged into the waves, boarded the vessel, and, by the aid of the generous philanthropist, the six men who composed the crew, one by one, safely gained the shore. There yet remained *one boy*, but when the poor child attempted to follow his companions, so exhausted was he by cold and hunger, that his feeble hand twice let go the rope, and he must have inevitably perished, had not Honey dived for him once and again, and so he, too, was brought safe to land! Thus were the noble efforts of the young student crowned with success; but we have reason to believe that in saving the lives of others he had sacrificed his own. On that terrible day, severe exposure, and extreme exertion, sowed the seeds of a fatal malady, and the noble-hearted Honey died in the prime of his days, a martyr to humanity!

Touching as this story is, it acquires double interest if regarded in the light of an allegory, as typifying the noble exertions made day after day, year after year, by the Christian brotherhood who bear the Gospel message of mercy to those who are perishing in the waves of sin! With them *the boy*, the weak helpless boy, is not forgotten! If, after their toilsome exertions, under strong temptations, he seem to relapse, and sink again into that state from which they have so anxiously endeavoured to save him,—oh! let them not despair—let them go after him *again and again*, support him, pray for him, draw him onward by irresistible love to the haven of holiness and peace! *Be not weary in well-doing*—let these words ever sound in your ears, teachers and friends of the Ragged Schools, *for in due season ye shall reap if ye faint not!* Unsustained efforts, fitful acts of benevolence, are little likely to carry success with them. What would it have profited the shipwrecked boy to have seen his brave friend reach the stranded vessel?—nay, what would it have profited him to have had the rope that was to preserve him placed even in his hand, if, when that hand relaxed its feeble hold, he had been left, as a hopeless charge, to perish in the waters, to *perish in sight of shore!* Relax not your efforts, generous friends of the friendless; hope on, struggle on, and may He, whom you serve, enable you to rejoice with those whom you now so ardently seek to serve, on that blessed shore where all is happiness and peace!

Poetry.

LINES

ON READING AN APPEAL IN BEHALF OF "THE RAGGED SCHOOLS."

Oh! be not deaf to this appeal, come forth with heart and hand,
Come forth to aid and succour these outcasts of the land;
A blessed work is doing; oh! let it not stand still;
Be willing ye who 're able, to help with right good will;
A blessed work is doing, t'which the noble of our land,
All honour to them for it, have gladly lent a hand.
And yet it droops for lack of means; alas! that this should be;
Oh! for the gold that 's squander'd in gay frivolity.—
Think of the self-denying ones, who, smothering their disgust,
Go forth where filth and vice abound, secure in hope and trust.

The dark abodes are visited, the infamous sought out,
And wond'rous things, by God's good help, are being brought about;
The stony heart is soften'd by the tidings glad proclaim'd,
And some, for whom there seem'd no hope, have fully been reclaim'd.

Go, see the youth who ne'er, till now, did aught but lie and steal;
Witness their willing labours, and list to their appeal:—
"Oh! give us work, for we have learnt how sweet is honest toil,
Or send us forth as Emigrants to till a foreign soil.
We would not, oh! we would not, go back to our old haunts,
But gladly labour to supply our daily pressing wants."
See, too, the ragged little ones, how they are taught and fed,
And hear them sing the praise of Him whose blood for them was shed;
Behold them at their given task, so proud to be employ'd,
And pray the good seed scatter'd may never be destroy'd.
Oh! think, instead of being train'd to bear the felon's brand,
These rescued ones may live to be a credit to our land.

Nor say ye that it cannot be, that 'tis a thought too wild,
That the guilt-degraded mother may be saved by her child;
That the lisping one repeating the truths it has been taught,
The mother, by a Power Divine, may to the truth be brought.—
Give, give from your abundance, assist this righteous cause,
And the silent heart approval will be better than applause;
Give, ye who have but little, you will never miss your pence,
And, oh! you cannot tell the good that may spring up from thence;
Think of the souls recover'd from infamy's abyss,
And, though other claims are pressing, oh! be not deaf to this. F. H.

Notices of Meetings, etc.

BREWER'S COURT.

THE Annual Meeting of this School was held at Freemasons' Hall, on which occasion Admiral Vernon Harcourt presided.

The Report stated, that a single glance at this locality is sufficient to prove the importance of a Ragged School, to snatch some of the thousands of unprotected, untaught, neglected children, from the depth of misery and degradation, moral, mental, and physical, in which they are plunged; and not only a school such as has been in progressive and successful operation the last four years, but one of at least double its size. The difficulty at the outset to obtain suitable premises is still felt by the Committee. They were, in the first instance, compelled to commence their operations in the ground-floor room of the first house in Brewer's Court; and this being insufficient, they added an adjoining room of the next house, by cutting through the partition wall; and notwithstanding the inconvenience endured, more than 2,000 children have partaken more or less of the benefits imparted. The institution at present embraces the following objects:—A Day School for children of both sexes and various ages; separate Evening Schools for Boys and Girls; an Industrial Class for Girls weekly; a Weekly Devotional Meeting for the parents of scholars and others; and a Dispensary. To these the Committee now desire to add a Refuge for Juvenile Criminals and Vagrants, desirous of becoming honest and industrious members of society. Visitors who have kindly entered their names in a book kept for the purpose, have testified in high terms to the efficiency of the Day Schools, the average attendance of which is about 110. The number of children admitted into this department during the year has exceeded 190. A vast quantity of needlework of various kinds has been done by the children for their parents and friends; in addition to which, three counterpanes, a number of flannel petticoats and vests, boys' shirts, and a quantity of fancy ornaments, have been made by very young children. The average attendance in the Girls' Evening School is 40, many of whom are now employed in places of service through the day, and maintain their situations with credit and satisfaction. The Industrial Class of this department has made a quantity of frocks, flannels, undergarments, and pinafores, paid for in a great measure by the scholars themselves, in small weekly instalments.

LAMB AND FLAG COURT.

THE Annual Meeting of this School was recently held at the National School-rooms, Pentonville, Mr. Alderman and Sheriff Wire in the chair.

The Report, read by Mr. Watts, stated, that out of the 144 successful applicants for scholars' prizes, presented by the various Ragged Schools of London, 2) were from this School, the whole of whom had been upwards of twelve months in their situations, and were furnished with most satisfactory testimonials from their several employers. On the books of the Day School there have been since the last Report—boys, 170; girls, 140; total, 310:—averaging a daily attendance of 180. On the books of the Infant School there have been, during the past

year, 140, averaging an attendance of 100 daily. The Infant School has hitherto been supported by a distinct fund, formed by the balance of the annual treat account; but this part of the Committee's operations having been much increased, and being capable of greater extension, they are anxious to raise for its support a permanent income. Within the schools are upwards of 100 infants, (and many more waiting admission,) from three to five years of age—poor and needy—coming from homes most wretched and comfortless—many with parents so vile and depraved, that they care not whether the tender minds of their children are trained to love truth and righteousness, or left to run into habits of vice and wickedness. Recognising the importance of maintaining the sanctity of the Sabbath, and the intimate connexion that exists between a due regard for that holy day, and true piety, upright principles, exemplary character, and success in life, the schools are open to receive the young on that day, that they may be taught to "remember the Sabbath-day, to keep it holy." The attendance during the past year has been most satisfactory, being often upwards of 200, with an average of 180. The school is open on Monday and Thursday evenings in each week, to instruct those who have in earlier life been deprived of the means, or not attended to their education, and who are occupied during the day in earning their own livelihood. The attendance at the Evening School has been—on the books, males, 100; females, 120; total, 220; average attendance, 131. These scholars are instructed in reading, writing, and arithmetic; and it is pleasing to remark the progress made, under circumstances of the most disadvantageous nature, of many who attend these schools. The Committee have much pleasure in reporting the very pleasing progress made in Sabbath evening public worship since their last Report. It is gratifying to witness upwards of 80 joining in prayer to the Author and Giver of all good, and eagerly listening to the glad tidings of salvation, some of whom, before this service commenced, used to spend their Sabbath evenings in a low public-house, and all neglected public means of grace, and the ordinances of God's house. It is hoped that this effort will prove eventually a nursery to the church, and the means, in God's hand, of turning many from darkness to light. The Clothing Fund has been attended with great success, and children that would otherwise have been left to wander shoeless in the streets, and but ill clad, and consequently badly protected from the chilling blast of winter, can be seen with feet covered and well clothed. The plan pursued by the Committee for carrying out this branch of their work is, that for every shilling subscribed, they give out of the fund a bonus of 4*d.*; when sufficient is paid, in addition to the premium, to purchase the articles required, they (boots, shoes, and tailoring excepted) are made either in the schools, or by ladies who form a Committee for that purpose, and are delivered to the parents of the children at cost price of material alone. The total deposited in six years is £137. 10*s.* 2*d.*; upon which premiums amounting to £42. 4*s.* 6*d.* have been paid. A total of 361 articles of clothing have been sold, and 270 given; making in all a total of 631 articles of apparel distributed during the year that has now passed. A Mothers' Meeting every Wednesday evening, from six until eight o'clock, when the mothers are assembled.

STOKE NEWINGTON.

A VERY interesting meeting was held on Tuesday evening, the 18th, in the new school-room. Between 70 and 80 out of 100 of the poor parents invited took tea together. It was to them evidently a novelty and a treat. The provisions were excellent, and supplied by the liberality of a few ladies, who acted as waitresses. Ample justice having been done to the tea, cake, and bread and butter, the tables were removed, and seats re-arranged, so as to admit the numbers that sought admission. Mr. Sewell occupied the chair. Addresses of a plain and practical character were delivered by Mr. Jackson, of the London City Mission, Lieut. Blackmore, Mr. Ferry, of the Ragged School Union, the Rev. W. Tyler, J. Merrington, Esq., and Mr. Maddox;—the topics being chiefly domestic discipline, parental training, and the advantages of secular and religious education.

The school-room, which is a neat, commodious building, erected in the midst of the rookery, and at a cost of £250, is to be opened as a Day and Evening School; a Sabbath Day School, for Adult worship on the Sabbath evening, and for the instruction of Adults on Week evenings.

ANNIVERSARY OF THE CHATHAM RAGGED SCHOOL.

THE Fifth Anniversary of this school was held in their Institution on the Brook, which was well filled with a most respectable audience. The Rev. R. Jones read the Report, which proceeded to express regret, that notwithstanding the success which had hitherto attended the school, the financial department at present was so low, as scarcely to admit a hope on the part of the Committee of keeping on the spacious building in which they were then assembled. The friends of the Institution were congratulated on the number of pupils, the daily average attendance being 50 boys and 60 girls. The Clothing Fund enabled them to bestow much real charity, clothing many who otherwise would be nearly naked. Left-off clothing would be an acceptable boon. The Chairman begged to call the attention of the Meeting to the Report. He looked upon that room, seeing what it previously had been, as a converted one; he trusted there was too much patriotism in Chatham and the surrounding towns to allow it to become a perverted one; and he felt confident they would not allow it to fall for want of funds. For his own part, he had come rather late into the field, but he would endeavour to make up for it by increased zeal.

The Rev. J. Thompson next addressed the meeting in an eloquent and impressive speech. He likened the Ragged School to a lighthouse, saving, as it did, many from moral, physical, and spiritual wreck. He viewed these institutions with great interest, as carrying into practice the beautiful last words of that great man, the late Judge Talfourd—they were well calculated to bring all classes nearer together; and although he might not have another opportunity to advocate their interest from that platform, he trusted the friends whom he had so long presided over would continue firm and steady to the pioneering work of Ragged Schools. He moved, That this Meeting expresses its gratitude to Almighty God for its past success, and pledges itself to continue to give increased and renewed exertions.

Joseph Payne, Esq., from London, seconded the Resolution; and on resuming his seat, was greeted with long and loud plaudits.

Papers, Original and Selected.

BIRMINGHAM REFORMATORY SCHOOL.

THERE now lies before us the "First Annual Report of the Birmingham Reformatory Institution." In itself it is a document of deep interest; but to us it is invested with a double charm, from the fact that it was placed in our hands on the very scene of those operations which it records, and where we were able, from personal examination, amply to confirm its statements in reference to the past, and to join in its joyous anticipations for the future.

Not long since we paid a brief visit to Birmingham. Entering a bookseller's shop, we inquired whether there was a Ragged School in the town. To this it was replied, that there was such an institution under the presidency of the Honourable and Reverend Mr. Yorke, and that if we repaired to his residence we could obtain information as to its locality. Aware of the high character of the reverend gentleman thus referred to, and well assured that a Ragged School under such auspices would be well worthy of a visit, we were about to make the inquiries suggested by the courteous bookseller, but we were arrested in our purpose by his saying, "There is a Reformatory School at Saltley, which is attracting great attention at present." We had heard of this place before, and now the desire to visit it was too strong to be resisted; and so, as our time was limited, giving to Saltley the preference over the Ragged School, we were carried a couple of miles by an omnibus to the suburbs of the town. Thence we passed through a small village, with its district school, from whose open doors and windows songs of praise from infant voices fell sweetly on our ears as we passed by. Ascending the hill, and turning to the left, we found ourselves in front of a large public building, which at first we thought was the "Reformatory" itself. It proved, however, to be a diocesan Training School for Teachers, over which we were conducted, and which we left with the impression, that here a work of preparation and training was going forward, the fruit of which would appear ere long among the teeming myriads of the rising generation. This impression was confirmed, when we found an hour afterwards that the Rev. Mr. Williams, its Chaplain, kindly pays a weekly visit to Saltley, to instruct the "outcasts" there in the knowledge which is saving and divine.

Retracing our steps, and passing round the corner to the right, we entered a narrow road which led us to our destination. We came somewhat suddenly on a high brick wall, running parallel with the road for about one hundred yards, and over it ever and anon came the shouts and merry laughter of the youths within. Proceeding a little further we came to a field-gate, and looking over we saw a plain brick building facing us, two stories high, with nothing in its architecture to distinguish it from a respectable farm house. Lifting the latch, we asked for Mr. Ellis, the manager. Many of our readers are either personally cognizant, or have been made previously aware of the remarkable success of this man—an humble shoemaker, who, as the Report above alluded to truly states, "had experience in London in the work of

reforming young boys, thrown by an outcast and homeless condition into criminal and disreputable ways of life." Reference has been frequently made in the pages of this periodical to the remarkable success which, under the Divine blessing, crowned his disinterested and energetic labours in the Metropolis. He was induced by the benevolent Mr. Sturge to come to Birmingham in 1852.

" "He began," says the Report, "to receive young boys at a small house in Ryland Road, on the completion of their sentences of imprisonment in the Birmingham jail, and, with his ready sagacity, set them to work diligently at spectacle-making, shoemaking, carpentering, or some other occupation for which they had a turn. As the kindly interest of benevolent persons furnished him with additional means, he extended his numbers; took a second house in Ryland Road; and finally, by the spring of 1853, he found himself in a house built by Mr. Adderley, M.P., for his purpose at Saltley, with five acres of land attached to it for garden-ground. This house and land constitute the property of your Society."

So much, then, for explanation as to Mr. Ellis, and the circumstances which bring him here. Let us now make his acquaintance. Conducted by one of the boys, we pass over the wide area of the playground; in the centre of it we find a man of about forty years of age, of low stature, of somewhat rough exterior, rather careless in his dress, and who seems somewhat interrupted by the advent of a visitor. We speedily discover the reason of this, in the fact that he has been, and still is, making preparations for the Committee, who are to assemble on the premises this afternoon. As soon, however, as we tell him that we come from London, and are connected with the Ragged School Union, his eye kindles with interest, and he speedily accedes to our request for a sheet of paper on which to mark down some jottings and *memoranda* of our visit to Saltley. Questions are rapidly asked, and as quickly answered; and, as we raise our eyes and look round upon the five acres attached to the Reformatory "for garden work," while the soft, light, and warm breath of a summer day fall upon the grounds teeming with luxuriance and fruitfulness, we involuntarily say, "This is a garden indeed!" But we shall examine the scene more carefully by-and-bye; meantime, seated on a garden-roller, which has made this sandy area so firm and smooth, we watch the gambols of three or four boys disporting themselves in gymnastic exercises. And see! there is one of them describing, as he holds on by the rope, a wide circle round the pole, sweeping fearlessly in his lofty flight through the branches of a tree a little too near, first bringing to one's memory what is told of the Indian devotees and their self-inflicted gyrations, and then suggesting that here is a creature, whose courage and agility, hitherto employed only for evil, may ere long be directed to the best purposes. These lads are summoned to our side. With an alacrity, unmingled with any manifestations of annoyance at the sudden interruption of their sport, they gather round us. What a study in these boys' faces! Some of them are sinister in their aspect, and each bears the still uneffaced impress, in look and manner, of the "wild Arab" race, from which they have so recently been separated, while all exhibit traces of that precocious acuteness by which their class is distinguished.

We now put to them a series of questions, chiefly on the subject of religious truth and duty, and point out to them the awful consequences of sin, their present privileges, the gratitude and love which should

bind their hearts to God as a reconciled Father, through faith in Christ, so that with cheerfulness and delight they may henceforth walk in the ways of his commandments.

We next pay a visit to the boys' garden-plots. Each youth, as long as he is resident here, has a plot of ground assigned him, about two hundred yards square in extent, which he cultivates with his own hands, under the direction of a superintendent appointed for the purpose. And here we stand in one of the narrow paths which intersect these plots, and beyond and around which, without any intervening fence, rise up the tall wheat, and the other cereals, "white already unto the harvest." "The first spade," said Mr. Ellis, "was put into this ground on the day of the Duke of Wellington's funeral, (16th November, 1852); it was then almost wild, a stiff clay, undrained; and now you see what has been done with it!" Yes! the change has been great indeed, as is seen in these fruitful fields, and these little garden plots filled with flourishing crops of peas, beans, cabbages, turnips, and mustard. The seed of the two last-mentioned products are carefully saved, one boy being mentioned to us who had sold five shillings' worth of mustard seed alone. "Here is a plot of potatoes, part of which has recently been dug up. I pay the boys," said Mr. Ellis, "for these potatoes, which are used in the house." "And do all the proceeds of these plots," it was asked, "belong to the boys?" "Yes." "And how are they disposed of?" "They are divided into three parts; one-third they are allowed to devote to extra clothes, one-third is put to their credit in our bank for savings, and one-third they may either add to their savings, or spend; and if instead of spending this portion they save it, we give them interest upon it at the rate of 100 per cent." Some of the boys have saved considerable sums; and the effect of all this in cultivating the feelings of self-respect and independence, and in cherishing habits of industry and frugality, will be as evident to every reader as it was to ourselves. It is surely a matter of no small account in the moral education and reformation of a young thief, to teach him by experience the value of property. The sense of possessing something, united with an honest effort to add to the little store, and the hope of becoming in the end able to provide for himself, tends mightily to enforce that "word in season," which is so often repeated in his hearing, "Let him that stole steal no more, but rather let him labour."

As to the division of the boys' time, besides the hours assigned to sleep, exercise, and food, eight hours are devoted to school, and also to industrial training in shoemaking, tailoring, farming, and gardening; while the remainder is emphatically the lads' own time for work in the garden as already described.

We found twenty-four youths at Saltley, and whether looking on them when gathered around the dinner table, singing with their master the grace before meat—

"Be present at our table, Lord," etc.,

or examining them with a critical eye one by one, and inquiring into their past history, we could not but be struck with the scene as one of extraordinary interest. These lads have been sent from various prisons throughout the country as "incorrigible" ones under the ordinary discipline of a jail. There are lads here of the worst character, from

Manchester, Bristol, Shrewsbury, Coventry, Warwick, and other places:—

"There are many questions that present difficulties," says Mr. Ellis, in his Report for 1853; "one is, the policy of taking lads, as we have done, of the very worst description.

"My reply to this question is, that the crimes of these lads are the effects of a cause for which they are not altogether responsible. To illustrate this, I take the case of a lad who brought me a letter from the governor to say, that he was a very bad boy, and had been in that prison six times. I said, 'I am sorry to say that I cannot take you.' 'They told me at the jail that you would take me.' 'Where is your home?' 'I have no home.' 'Where is your father?' 'In Australia.' 'How long has he been there?' 'Five years.' 'Where is your mother?' 'I don't know; I believe in London.' 'What was your father by trade?' 'A master builder.' 'What made him go to Australia?' 'My mother used to get drunk.' 'Did your father drink?' 'Yes, my father took £200 away with him, and left my mother a good many houses, but my mother made away with them, and turned me out of doors.' 'I wish I could take you.' 'I wish you could; I am young and strong and willing to work.' 'You should try and get work.' 'I am well known, and have lost my character.'"

And since Mr. Ellis went to this part of the country, there have passed from under his influence fifty-four youths in all, of whom many have been provided with situations, and all of whom, with the exception of four (and one of these was but *one* day in the house), have turned out creditably. At first the farmers of the district were alarmed at the prospect of having as their nearest neighbours such a rough and demoralized band, and not a little opposition was given to the opening of the Reformatory. At the first anniversary fête, however, these very opponents furnished flowers and garlands for the occasion. The experiment had seemed doubly perilous, as the confinement of prison-walls, and the barrier of bolts and locks, as well as the terrors of the lash, were here totally ignored. The boys are free to go out for exercise on the public road at proper hours, as well as to depart at any time from the establishment altogether. In the latter case, however, they are made to know that they can never be permitted to return. Permission is also occasionally given to those who have parents or friends in the neighbourhood to pay them an occasional visit. Certainly *discipline*, in the sense of the word as understood in the olden time, and as implying stern severity, is here unknown; and looking at the one side of the picture, and without reference to *results*, one would naturally be inclined to say that the system of relaxation and indulgence had been stretched beyond its proper limits. It seems questionable whether its *general* extension be practicable. But here, at Saltley, we repeat, the *results* are so gratifying as to produce the liveliest feelings of what we may be permitted to call *agreeable disappointment*. Here are a number of youths who have entered the place, each as untamed as "a wild ass's colt," and to whom habits of subordination and self-control are utterly unknown. And yet these youths are not insubordinate, nay, as a rule, they are docile and obedient to their master, as well as gentle, kind, and just towards one another. *The result is plainly to be traced, under God's blessing, to the power of Christian truth and Christian love, judiciously and perseveringly brought to bear upon the conscience and the heart.* "What are the lessons," asks Mr. Ellis, "which I teach you?" And the answer given by one is, "Gaffer," (for so they call their master), "you teach us to be honest." Another says, "We are

taught to be industrious." A third says, "To govern our passions and appetites." A fourth, "To be kind to one another." A fifth, "To forgive one another;" while a sixth says, "You teach us to pray." Such lessons as these, enforced with the Bible in the hand, and with love beaming from the teacher's eye, and giving the eloquence of a holy enthusiasm to the words of his lips, are surely sufficient to account for the change which has been accomplished. The *parental* character and influence here contrast strongly indeed with the *penal* and the terrible. Look at this boy, J—— G——, who stands before us, with his long red hair hanging wildly around a face flushed with exercise in the play-ground, and marked by extraordinary intelligence. His mother was an itinerant fiddler, and left to himself, the lad became speedily an adept in the science of petty larceny. He was sent to prison five times, and at last he was sentenced to be transported. But earnest intercession was made for him, the sentence was reversed, and the Recorder (the well-known Mr. Hill, Q.C., of Birmingham,) sent him to Saltley. He has now been here a year and a half, and he is only twelve years of age. Soon after his admission, the master one day found him idle, and asked him, "What are you thinking about?" He replied, "I have nothing to think about." "What did you use to think about?" "About the best shop to steal from," was the reply. The master then opened the Bible, and directed the boy's attention to the sublime announcement of John iii. 16, "God so loved the world," etc. Yes! that was indeed "something to think about," and the child *did* think about it to some purpose. We found him able to repeat the text word for word, and to give us an intelligent account of its meaning. *Question.*—"What is it to believe in Christ?" *Answer.*—"To believe that he died for our sins." *Question.*—"And is it not also to trust in Him as our own Saviour?" "Yes, sir." "And do *you* trust in Him?" Slowly he lifted his eyes, and looked full in the face of the stranger whose heart yearned over him, and said, "Yes." Dear boy, may "the day declare" that thine was indeed the faith which saves the soul! The master went on to tell us how absorbing to the lad's mind was this passage in St. John's Gospel—what explanations were demanded by him as to what "life" meant, and what it was to "perish"—and also what intellectual power he displayed in his inquiries about the nature of God, the origin of evil, the justice of the Divine government, the unchangeableness of God's decrees, and the nature of "hell-fire!" He is full of hope as to this boy, and predicts great eminence for him. "He has, sir," said he, "the finest garden in the place."

Let us take another example, which contrasts the *penal* with the *parental* influence, justifying also the statement of the Annual Report, "that his (Mr. Ellis's) position is that of father to a fatherless family." Here is a stout lad at his work in the garden plot. He has been in Birmingham, and has known in his incarceration there something of that system of cruelty which has so horrified the public mind, and which has led to a criminal prosecution of the governor and surgeon by the government. This boy tells us how one lad whom he knew, in his misery hung himself; how many others premeditated suicide under the tortures of the strait jacket, the lash, and the pangs of hunger; how one boy was a whole day without food, while he himself had sixteen ounces of dry bread thrown every day into his cell; and when one whole day

strapped to the wall he was perishing with hunger, how at night he dragged himself under the jet of gas, and burned off the strait jacket in order to get at the bread lying on the floor! All this from evidence given elsewhere before the Government Commissioners was in strict accordance with facts. And here is the boy, and others as harshly dealt with, all now happy, just in proportion to their submission to that "truth in love" with which they are constantly plied; and instead of being filled with the gloom of despair, their hearts are buoyant with hope for the future. Mr. Ellis has strong faith in the reclaiming power of confidence exercised in a boy who was never trusted before. Among his first experiments is the giving a boy a small sum of money, say a shilling, and sending him out for a pennyworth of "*sweets*" for himself (so far making a concession to his love of self-indulgence), with orders to bring the change, which is done with invariable fidelity, and with the elated aspect of one who has for the first time *been trusted*. "If I trust a boy,"—this is one of the teacher's axioms,—"I exalt him; if I distrust him, I degrade him." And is it not pregnant with sound sense and true philosophy?

We cannot dwell much longer on a visit, over the recollections of which it is so pleasant for us to linger. We might describe the shoemakers' and the tailors' rooms and their occupants; we might conduct the reader up stairs to the clean and well-aired dormitories, of which there are two; and in the corner of the one devoted to the accommodation of the worst boys is a couch, as plainly furnished as the rest, and only a little broader, in which Mr. Ellis and his son (a youth thirteen years old) sleep. "Yes! people thought I would ruin the child. But he has kept company with such as these, both in London since he was three years old, and he is their playmate still, and the boy is *uncontaminated!* As for myself, I eat with them, drink with them, sleep with them. And what wonderful talk we have before we fall asleep. We look out of the window at some beautiful star. We talk about the stars, *and then we* get *to the other side of the stars*. And so we sometimes pass hours in talking, and then the lads say, 'Good-night, Gaffer,' and fall asleep." Going down stairs we might direct our attention to the school room, where is a small but select library, and around whose walls are hung a series of prints of Scripture history in chronological order. And ere we bid adieu to the place, we pause a few minutes in the little parlour where the general Committee sits, and where, moreover, strange (as it may seem) the boys "all meet weekly in a Committee of self-management, frequently imposing on themselves severer rules," as the Annual Report states, "than the 'Gaffer' (as they call Mr. Ellis) would think of imposing upon them, he of course having a controlling influence in these deliberations. The use of this arrangement consists in forming the habit of consulting with, and for others, which is an essential means of overcoming that concentrated selfishness, which is the main feature of any vicious life." We were not a little amused and interested by the entries in the "Minute Book" of these juvenile committees, as well as by copies of letters (one of them several pages in verse) sent by the lads to their friends.

The following are some of the resolutions extracted from the "Minute Book:"—

"*Proposed by* P. M.—*Seconded by* L. T.

"That we go to Church Sunday morning, schooling afternoon, prayer meeting in the evening at half-past six."

Another resolution inflicts the punishment of bread and water for one day, for throwing stones, and using bad words.

Then, as to rewards, (the distribution of prizes given by ladies and gentlemen):—

Resolved—

"That J. M. have the prize of 5*s.* for best garden."

"That J. C. have the second prize of 2*s.* 6*d.*"

Again:—

Resolved—

"Every lad who breaks a window shall pay for it."

The power of *expulsion* is here also recognised as lodged in the master. This is considered the greatest calamity that can befall a boy, and the severest punishment that can be inflicted.

We now bid Saltley a reluctant farewell, leaving this "true tale" of what we have seen and heard at Saltley, to make its own impression, and to suggest its own lessons. One thing is evident, that Reformatory Schools have already accomplished *much* on a *small* scale. What ought they not to accomplish, and what shall they not accomplish, (if God is pleased to give us right-hearted men to conduct them, and to shower down His Spirit on the seed sown), when they are spread all over the kingdom? But we cannot conceal from ourselves that great difficulties are in the path, the obtaining *the proper men;* not mere Government officials, but men large and loving-hearted, and divinely taught and fitted for their great work, by close walking with God, and by earnest prayer. Granting also, as we willingly do, that order, and proper discipline must reign in all these institutions; yet, we ask, will the daring fiery spirits of fourteen or sixteen years of age, submit to a monotonous round of duties all the year round, without such innocent amusements or attractions as prevail at Saltley? We may mention that the use of musical instruments is allowed to the boys. This institution, at least, we should prefer to see maintained without Government aid, and its manager confidently expects to make it self-supporting.

THE ST. GILES'S ROOKERY, AND ITS RAGGED SCHOOLS.

No. III.

EVERY Christian worker soon learns the value and need of a patient spirit. Active and practical efforts do not always produce immediate fruit. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it;" and whoever desires to be useful in the world-field, must learn to "work and wait." The results of Ragged Schools are, however, beginning to appear, and to remind us of "a fruitful vine." Some of those results, as they have been revealed in the schools in St. Giles's, we will endeavour to describe.

That it is impossible to impart scriptural and secular instruction to three hundred scholars of both sexes, without conferring great benefits, will be freely admitted. The lessons of industry, order, kindness, and virtue which are taught them, are never wholly lost, and frequently convey to the hearts of both parent and child, aspirations which find their end in the grace and glory of the true saint. An increased interest in the schools and progress of their children, may be regarded as an outward sign of those aspirations.

Here is an illustration:—A little, forlorn, dirty boy came to the day school. He was grossly ignorant, and not having had either stockings or shoes for two years, his feet were so swollen and tender that a slight blow made them bleed. His mother, who hawks fish in the streets, began to visit the school, to see how her boy got on. She could not read herself, and therefore wished to know whether he could "say his letters," and having been told by the master that he could, she went away much pleased. She continues coming to ascertain her boy's progress, and as she sees him growing cleaner, taller, more kind and wise, she seems to rejoice greatly. This boy then is improved. His mother is made happier, and, may we not say better? No such interest as has been created in her heart can fail to purify and mellow her life, and to operate beneficially upon her son. On every form in the girl and infant schools may be seen some who are cleaner, kinder, and better than when they entered the institution; and from them shall go forth improved and purer influences, even to "a thousand generations."

But the most remarkable instances of Christian usefulness are to be found in connection with the Dormitories and Night Refuge. That what are called "hopeful cases" have often grievously disappointed all concerned, is only what the most sanguine would expect, and the most prejudiced against such institutions lament; but there is indubitable evidence to show that great success has been achieved. Who can read the story of the shipwrecked emigrant—one sent from this institution—as published in the April number of this Magazine, (page 66,) without feeling a deep conviction that great good is being done? Having been wrecked, he returned to the Institution, where he wrote his affecting story, and every one must admire its devout final sentence:—"Since my return I have been enabled, by a few kind friends, to procure a passage to Australia, and, like Robinson Crusoe, am about to set out again in the wide world to try my fortune, trusting that by the goodness of God and my own exertions, I may yet live to bless the day I first entered a Ragged School." May his hope be realized! But there are those who from distant lands have already sent HOME—for so they regard the Institution—expressions of thankfulness which cheer all hearts. One of them—a strong, active, keen lad—had been an expert thief. He once contrived to steal nine pounds' worth of goods from the Gutta Percha Company, for which he was imprisoned. After a term of training he was sent to Canada, from whence pleasing intelligence of him has come. In one letter he says, "My master keeps a large farm of five hundred acres. I am to keep things in order. My wages for the first month are to be three and a half dollars per week, (and) board and lodging." Another young man who emigrated to Australia, spontaneously wrote a most interesting self-history, in which he relates how he was lost and saved:—

"I have reason to bless the day I first entered the Ragged School. If I had not been admitted, I do not know what would have become of me, for I had lost my character with keeping bad company in a common lodging-house in Queen Street, Seven Dials, where vice and drunkenness, and misery, in all its shapes, are open to the mind of the young beginner. There is the hoary-headed old man on the same footing with the boy. The old man swears and blasphemes, and the boy thinks he has a right to do so too; at least such were my ideas. We used to sleep seven or eight in the same room, without any regard to age; and I dare say, sir, you can form an idea of the state of a common lodging-house better than I can describe it. Suffice it to say, there wickedness and crime are carried on to a great extent. I was in a good situation at the West End, *but unfortunately I lodged out.* I had a friend or relation who lodged in this common lodging-house, and he induced me to lodge there too; *and that, sir, was the beginning of my fall.* I soon learned the art of gambling, and would play cards with the oldest man in the house, and he was seventy-six years of age. At last, not being able to meet the demands for the money I lost, I robbed my employers of half-a-sovereign, to squander it away in the kitchen, where from twenty to thirty men and boys spend their evenings drinking and gambling. I was not suspected by my employers, as I had been with them some time, and they had a good opinion of me.

I soon became careless and dissatisfied with my situation, because my wages were not sufficient for me to gamble with and support myself. I left, and from bad I came to worse. During the six months previous to my being admitted into the Institution, I had no less than five different places. At last I lost my character altogether, and no one would employ me. What was I to do then? My only alternative was either to plunge deeper into crime, and become a thief, or else a vagrant. From the first I shuddered, and the latter I was too proud to do. I could not starve, so I made application to the parish I was born in, to see if they would do anything for me. One of the officers told me if I would go to his house at Fulham, he would employ me. I went, and only stayed a fortnight. I left in a clandestine way, and stole a new coat belonging to him, for which I was apprehended, and sent to the House of Correction for ten days. I then began to see how dreadful was my situation, and resolved, if I could only get another opportunity of earning an honest living, I would take care of it. For some misdemeanour I committed, I was confined in solitary confinement, and on bread and water, for two days. I then, for the first time for a very long while, prayed to God sincerely to assist me. I came out of prison on a Saturday night, at eight o'clock. It rained very hard, and I had not a penny in my pocket, and no one to give me a night's lodging, for I was ashamed to go near any of my relations; for, although they were poor, they were honest, and to the present day they do not know that I have ever been in prison. Such were my prospects. I had to wander the streets that night, and the following week I was much the same way situated, but I had determined to be honest. At last Providence directed me to this Institution. How different are my prospects now to what they were then! for I feel convinced if I had not been admitted I must have become a thief and outcast of society; and perhaps, instead of going out to Australia as an emigrant, I might have gone as a convict. I have reason to look on myself as a brand saved from the burning; and when I am far away on the mighty deep, I will offer up a prayer to Almighty God to bless the labours of the Committee and Subscribers of this Institution."

This young man took tea with the writer before he sailed for "The Land of Gold," and then gave evidence of "repentance unto life." It is very gratifying to find that boys who have not emigrated, but remain in the midst of all the temptations of "Life in London," are worthy of confidence and employment. There is before us the history of one of them, which we must not spoil by any alterations:—

"———, aged 15. Mother dead ten years. Father dead nine weeks; he died in the workhouse, of brain fever, brought on by excessive drinking. Boy has no relations. While his father lived, used to work with him. Since his death, he has tried to earn his living by carrying parcels, sleeping at night in lodging-houses. In one of the lodging-houses he slept in were some boys of bad character, who tried to entice him into evil. A man, who also lodged in the same house, interfered to prevent it, and obtained a place for him, where he was for six weeks; but left in consequence of ill-treatment, and went back again to the lodging-house. The lodger before referred to then applied to get the boy into the Refuge. On his case being inquired into, he was received, and was soon ranked among one of the best behaved and industrious. His conduct and character being so good, he was, after being in the Refuge a few months, recommended to a situation; but not being strong enough for the work, he was obliged to leave. Another situation was afterwards obtained for him in a family, as a page, where he remained, giving the greatest satisfaction, until the family left London. Another place was soon found for him, in a clergyman's family, where he now is."

Glancing over the records of the Institution, we meet with the name of a boy, who when he was inmate, was entrusted with the "wood money." In eight months £150 passed through his hands, and in no instance did he ever blunder or excite suspicion. The Secretary has also furnished us with what some would call "a romance of real life."

"—— was admitted into the Hospital in the Gray's Inn Road, with a fever caught by sleeping in night refuges. He represented himself as an orphan, and utterly destitute; and the surgeon of the Hospital feeling interested in the boy, made inquiry of a gentleman connected with Ragged Schools, who recommended the boy to be sent to this Refuge. He was brought and was admitted at once, being considered a

destitute case. The same tale was repeated to the master which had been told to the surgeon; and, with this exception, the lad maintained an excellent character while in the Refuge. One day, however, after he had been in the Institution some weeks, the master was much surprised on inquiries being made at the school by a respectable female for ———, who afterwards turned out to be his mother—whereupon the secret was revealed; and she then stated the boy was her son, and although he had no father, yet he had a respectable and comfortable home; but in consequence of a little altercation between the boy and his step-father (the woman's present husband), he had run away from home, and no trace could be found of him, although every endeavour had been made to find him: she had even had bills printed, offering a reward on his being discovered. The mother was most grateful that he had found such an asylum, and the boy being willing to return home, he left the Refuge with his mother, and on the following Sunday he came to the school in a new suit of clothes, with a cheerful and happy face, and thanked the master and secretary for what had been done for him; and added, that his mother wished him to become a subscriber to the school of 5*s.* a year, in consideration of the benefits he had received while an inmate of the Institution. Who can tell what the career of this lad would have been had not a kind Providence permitted affliction to befall him, whereby he was ultimately brought to the Refuge, and restored to a kind and loving mother?"

The Christian efforts devoted to those who occupy the girls' dormitory have been decidedly useful. Their moral culture and domestic training have been richly fruitful of good. That "failures" occur, to the grief of the Committee and Matron, is quite true, but enough of positive and permanent usefulness remains to stimulate to further labour. The brief history of one of the girls is as follows:—

"In July, 1853, a young girl, aged 17, was admitted into the Refuge. She had no mother, and her father (a labouring man) had married again, but his residence was unknown. The girl had been to service, but had left; and was at last found near the School by a Christian Visitor, who felt greatly interested in her case, and most anxious to rescue her from the distressing circumstances in which he found her. He therefore sought and obtained admission for her into the Refuge. She could neither read nor write; but being a quick and intelligent girl, she soon made progress; and at the end of four or five months, her conduct and character had so much improved, that a situation was obtained for her, to accompany a family to New Zealand, as nurse-maid; to which colony the family and their little maid sailed at the end of October last. And who can calculate the benefits resulting to this poor girl from her introduction and stay in the Refuge, and the situation provided for her through this instrumentality? Eternity alone will reveal it."

Other girls, still more destitute, and certainly more depraved than this one, have been rescued from filth, misery, hunger, and crime, and placed in situations, *which they still retain*. One, who was a street singer of immoral habits, and who had not slept in a bed for two months, is now in service at Kingsland. Her companion in song and sin is now a clever and well-conducted servant in Bloomsbury. And a third, who had led a horribly loathsome life, is now "a little maid" in a respectable family in Walworth. "What shall we say to these things?" Surely the Pauline example may be copied. "He thanked God, and took courage," and all who had anything to do with the deliverance of those girls from a life of misery and vice, may justly feel thankful and incited to perseverance.

We deem it right to inform our readers, that the Committee of those schools need all the sympathy and aid of the Christian public. With a debt of £1,000 on the building, and an annual expenditure of £700 a year, they require earnest prayers, cordial co-operation, and liberal contributions to support them in their work of love. The institution is not decrepid, and devoid of the elements of usefulness. These exist. System, energy, and love are all there; hence the high reputation of both the schools and the dormitories. And yet, unless the friends of Christian education "freely give," there will be some difficulty in maintaining them in active operation. To have to shut the door against the homeless, wretched, and criminal juveniles

of both sexes who appeal for help to flee from ruin, would be a sad and awful deed. Surely our readers will see that it is not done. "It is not the will of your Father which is in heaven, that one of these little ones should perish."

G. W. M.

THE EDUCATIONAL EXHIBITION.

SAINT MARTIN'S HALL, Long Acre, has been for the last two months entirely appropriated to a collection of objects illustrating the methods and appliances of education, not only in this country, but in some of the United States, British America, Malta, France, Germany, Norway, Sweden, Denmark, Belgium, and Switzerland. The collection which was brought together by the Society of Arts, was opened on the 6th of July, by His Royal Highness Prince Albert, in the presence of the members, and of a large number of representatives from the Mechanics', Literary, and Scientific Institutions, which are in union with the Society. To the Society of Arts the public is indebted for the praiseworthy effort to unite all classes and grades of educators in a movement of which the Educational Exhibition is the first result. The master of Trinity College and the parish schoolmaster—Bishops and the teachers in Ragged Schools—with all the intermediate socially distinct labourers in the field of instruction, have, in this instance, combined for the general good. They deserve all praise: they have given an invitation to the teaching world at large; and if the collection of materials of instruction is inferior to what may have been expected, we may learn from it our deficiencies —we may ascertain what branches we have most neglected—and in what respect things, good in themselves, have been urged into too great prominence to the neglect of subjects of weightier interest in the education of the young.

The fact was impressed upon us, as we walked through the ample hall, that nearly all the *matériel* of the Exhibition belonged to the "realities" rather than to the "humanities;" perhaps it was found impossible to illustrate mental progress—to show the extent of the reasoning faculty in the youthful mind—such things are difficult of *exhibition*. The youth who can draw a neat map, or write German text, is not always the one whose intellectual powers are of a high order. The class of English schools which have been represented in this Exhibition is that intended for the instruction of the children of the poor; our middle and higher class schools have contributed but little to the general stock.

The Exhibition occupied the great hall, the library, and a room above; this last contained a collection of educational works, many of which were already known to those engaged in education; they were conveniently brought together for examination and comparison, an advantage which many schoolmasters residing in the country never before had an opportunity of enjoying. The great hall presented many objects of great interest, brought together with a view more to utility than ostentation by contributors from all classes of society, commencing with the heir to the British crown, who supplied three cabinets: one of specimens illustrative of the cotton manufacture; another of fishes, crustacea, and marine plants; and the third of vegetable productions used in commerce.

Numerous models of school-rooms, desks, and arrangements for the convenience of pupils and teachers, with plans of many others, supplying valuable information to those about to erect schools, were much inspected and carefully compared by a large portion of the visitors. France, Germany, Holland, Belgium, Denmark, Norway and Sweden, Switzerland, and the United States, added their contributions to the educational bodies of England.

Amid the varieties which this hall presented, were alphabets for teaching the blind to read, chess-boards for their amusement, and raised notes of music for their instruction in the art. Basket-work of their manufacture, and various mechanical productions executed without the aid of vision, nay,

even the work of the unfortunate idiot, were shown, and a demonstration given that even in the most benighted a spark of intelligence still remains, which the genial culture of education may render productive. Adjacent to the works from the Asylum for Idiots, were the Phonetic Primer and Seconder, (*sic*,) with various publications in the alphabet of the "reading reform" school.

A leading feature in the articles supplied by the Committee of Council on Education, the National Society, the British and Foreign School Society, and by foreign nations, are practical illustrations of natural forces—"mechanical powers," "electrifying machines," "chemical and pneumatic apparatus:" these are to be obtained at an exceedingly low price, and will, it is hoped, bring into general use these valuable adjuncts to scientific teaching.

The British and Foreign School Society made a good show in this branch, and also in that of illustration of natural objects and manufactures, and their collection was well worthy of attentive inspection; the results of their system of instruction were largely shown in drawings from models from the flat and from copies; in needlework by the girls of the Borough Road School.

The National Society directed their attention to the cheapening of school materials, and that with great advantage to the public at large. A glance down their list, in the catalogue (which contains all desirable information on every point), will show that they deserve the thanks of all who are interested in the cause of education: we can only specify one article—school 18-inch globes, in high mahogany stands, are supplied to members at £2. 15*s*. each; to non-members at £3. 10*s*. Considering, as we do, that geography and astronomy can only be imperfectly taught without reference to the terrestrial and celestial globes, we hail with pleasure any movement which facilitates their general use.

Simpson and Maule show elementary and complete sets of chemical apparatus; the most expensive, at £10. 10*s*., supplies all that is necessary for the prosecution of qualitative and quantitative analysis.

The various educational collections of Mr. Highley face the observer on his ascent to the great hall, and speak for themselves: they illustrate forcibly and clearly the sciences of mineralogy, geology, botany, zoology, osteology, chemistry, and anatomy.

The Congregational Board of Education supplied a goodly array of books, apparatus, and school furniture. The mode of illustrating the principles of perspective, invented by Mr. Edward Uddell, of the Society's Training College, Homerton, is very ingenious. Between the object and the spectator intervenes a vertical plane of wire gauze, on which is drawn in chalk the outline of the object; from the point of sight strings are led to every angle of the outline, which represent visual rays; when the eye is placed at the junction of these rays the outline drawing is visible on the wire screen, and it is found to correspond exactly with the visible outline of the object seen through and beyond.

The Wesleyan Education Committee sent, amongst other articles, specimens of maps, drawn with great skill and taste by pupils in their schools: these would do credit to any establishment in the country, and are surpassed only by the pen-work proceeding from the Royal Academy, Woolwich, from which have been sent as well instruments of instruction and physical training, with a good abstract of the intellectual training of the cadets.

Specimens of industrial produce were furnished from London Ragged Schools—such as patent art toys, mats, brushes, brooms, castings, needlework, etc.—showing that even those, who have grown up under the worst possible disadvantages of neglect or bad training—and even those on whom the functions of the jailor have been exercised with a view to their reformation, but in vain—can, under a system of kind teaching, be elevated to a position to enable them to vie with others, who have walked in sunnier paths.

Of works of art Sweden sent few, but of the right sort. One is a drawing of a head, from which a pupil has modelled the subject in plaster in bas relief, and the resemblance is most striking. The architectural elevation and interior of the Middle School at Stockholm is executed with great taste; and from what we see of the far north, we regret that more of her skilful productions in this department have not been supplied.

A series of maps of Scandinavia excited general interest, and will suggest useful hints to British Geographers. No. 1 shows the elevations and plains shaded in the usual way. No. 2, sections through every degree of latitude and longitude, indicating the heights on a comparative scale. No. 3, by colouring of green and blue, shows the extent of verdure and water, which latter element predominates in the regions of the Baltic to a fearful extent, and renders peculiarly appropriate the mission from its neighbourhood of a government representative, M. Fogh. No. 4 exhibits the political divisions. They are all executed with great taste and skill, and are excellent specimens of the topographical art.

A model of gymnastic apparatus shows the methods adapted to give suppleness to the limbs. Our manly exercises of boating and cricket to a great extent supersede these, though a contrivance answering a similar purpose used at Woolwich, shows that there also the artificial method of muscular exercise is introduced.

In the country schools of Sweden, the children are called upon to construct models of all the instruments of husbandry which in after life they may be expected to use, and the specimens exhibited show a manual dexterity and aptitude which is truly praiseworthy; our industrial schools may take from them a very useful hint.

The philosophical apparatus from Norway is very similar to our own, and standing as it does in close proximity to that exhibited by the British and Foreign School Society, may be readily compared.

The interest which Germany has taken in this Exhibition is shown from the fact that twenty-three cities have contributed towards increasing its stores; and our neighbours and allies, the French, show their usual cleverness in the contributions they have sent.

It has indeed been a worthy mode of celebrating the centenary of the Society; and if less success has attended the undertaking than was anticipated by its sanguine promoters, at least they have their reward in the deep interest and favour with which it has been received by the most accomplished friends of education in this and other countries.

FATHERS' MEETINGS.

Probably no offshoot of the Ragged School system has been so productive of good as those Mothers' Meetings which, springing from a recognised want, are connected with a large proportion of those valuable institutions. Very many have there acquired a lesson beautifully illustrated by the mother of Timothy, "Show piety at home." For a truly pious woman can neither be a bad mother nor a bad wife, as her religion will render the home a holy place. While not a few, as they have listened to those simple expositions of Gospel truth, which are appropriately introduced at such meetings, have for the first time sat, like Mary, at the feet of Jesus, and heard that most gracious of declarations, "Thy sins, though many, are all forgiven thee."

The manifest blessings, as well temporal as spiritual, which have already arisen from Mothers' Meetings, seem to indicate the propriety of a further aggressive movement on the realms of darkness. For, if it be desirable to assemble mothers for secular and religious instruction, surely the effort ought not to rest there, but means should be adopted to reach the fathers of the

very poor of our great cities. It is true that mothers have most to do with children, and on them the *home education* of the child so much devolves, that it may be deemed an axiom, as is the mother, so will be the child. For after all, it is usually the Hannahs, not the Elis, who train for heaven. Yet still it materially depends upon the father, whether the home shall be one of comfort, and of that healthy refinement of which the poorest home need not be devoid; or a school, with most ready pupils, of dissolute idleness, where the day shall be passed in folly or crime, and the nights be spent in sinful revelry. For an idle or vicious father necessarily makes a foul home, where morals and intellect die, and hope for the present or the future is unknown.

One fact, however, will evince the need of Fathers' Meetings much better than any argument—nay, it is the best of arguments, because the inference becomes patent. Thus, out of 156 children on the books of one Ragged School, no less than 52 were found to be the offspring of parents avowedly of "no religion," on the ground that they had "too much to do in providing for this world to trouble themselves about the next." Strong as is this avowal of the practical Atheism which too much pervades society, the next fact still more strikingly exhibits the heathenism in which so large a portion of the lower classes are imbedded, the fearful statistics of which were furnished by the recent census. For, on testing the same school, it was found that, with 36 children present, not 20 of their fathers ever attended any place of worship. Doubtless, the gin palace had become the temple, as worship they *must:* and thus ruined bodies and ruined souls are the costly sacrifice hourly presented at the shrine of the Drink-God. What, then, must be the moral contamination of homes like these; and can we wonder that so many young immortals are "giving their strength unto the beast," when their fathers are pointing out the easiest road to the bottomless pit?

It was for parents like these that those invaluable means of grace—Ragged Churches—were devised; and could the fathers of the degraded classes be induced to attend, an adequate remedy for their spiritual wants would be presented. But, unhappily, at most Ragged Churches, like those of higher pretensions, the major part of the attendants are females; and it is found as difficult to induce the attendance of men as at the more regularly organised churches and chapels of our land. Perhaps the remedy may not be altogether fitted to meet their peculiar exigencies; for, though immersed in a moral darkness, which may be felt, and which is far denser than that which brooded over Egypt, they know it not. They have yet to acquire even the very alphabet of religion. While Ragged Churches are more suited to those who have discovered the solemn fact that there *is* "a judgment to come," or who, under a sense of guilt, yearn for some glad tidings from the land of souls,—this earnest desire is as it were the sixth sense of the renewed man; and when they are thus taught by the Spirit, the privilege of uniting with the great congregation, there is little need for reiterating the exhortation, "forsake not the assembling of yourselves together."

Something then which should blend instruction with religion—ever making the first act introductory to the latter, is the remedy suggested by the necessities of the case. The ignorance of the very poor, even as respects the common every-day things of life, is as painful as astonishing. For example, they scarcely comprehend that economy of food for which our French brethren are distinguished; and hence waste more every day than would supply healthy nourishment to a child. Nor do they know, as a class, that pure air—the aliment of the lungs—is as essential to animal life as the food they eat. Hence it is that they congregate in pent-up courts, and inhabit rooms where the air seldom penetrates, and which are fœtid and noxious in the extreme; and are yet surprised that the bloom of health is rarely seen on the cheek of their children, and that fever and cholera alternately invade their houses. How few, too, recognise the great truth, that by disregard of the future—the

saving in youth against casualty and age—they as much violate God's ordinances as if they broke any of the Ten Commandments.

If, then, we find so many men in the purlieus of Westminster, lolling lazily for days out of window, breathing filthy air, and smoking filthier tobacco, in not a few cases it may be ascribed solely to the fact that they have never been taught the true dignity of labour; and that since Christ could affirm, "My Father worketh hitherto, and I work," a patent of nobility has been conferred on the labourer, be his sphere of duty mental or physical. Again, very few seem to recognize the responsibility of the parental relation. They marry, as they live, without reflection, and care less for the future of their offspring than the untamed ostrich does for her brood. Nor can we expect any different result until they have first learnt the great Bible truth, that they are responsible for their every thought and action to an unerring tribunal. Now this and kindred facts would be brought before them continually at a Fathers' Meeting, by that "line upon line, and precept upon precept," which is scarcely fitted to the pulpit, and yet is demanded by their spiritual exigencies. For, whatever else were inculcated, or whatever kind of machinery employed, all would be considered as subsidiary to the salvation of the soul.

In a Fathers' Meeting the higher branches of secular knowledge might be properly imparted. The failure of so many efforts for the elevation of the lower strata of society, may in part be ascribed to the neglect of the peculiarities of the class, and to a forgetfulness of the fact, that man has pressing secular, as well as great spiritual wants. Even were it desirable, it is impossible, in a progressive age like this, to check the spread of secular knowledge amongst the lower classes. The great question is, who shall impart it—those who, by poisoning it at its source, educe the "oppositions of pseudo-knowledge," or those who, by looking from the creature to the Creator, trace God everywhere?

The evil is partially met by the Reading and Evening Adult Classes connected with many Ragged Schools. But the great difficulty is to get men and boys, fathers and sons, to associate; seeing that few parents like to expose their ignorance to their children. But men would not be ashamed to acquire the rudiments of knowledge when associated with others of like attainments, and of similar age. The mind would thus become imperceptibly supplied with subjects for profitable contemplation, and, by well-selected reading lessons, they would learn the evils attending poverty and dirt, and that vice and happiness are incompatible. Those, too, who had already acquired the art of reading and writing, would be gradually weaned from the perusal of those trashy periodicals which excite the passions but never inform the mind; and thus, in a mentally advancing age, a large and important section of our fellow citizens would, as respects knowledge, cease to be fit companions for the savages of the Fejee Islands.

Already the experiment advocated has, in one instance at least, been successfully attempted. In connexion with the New Pye Street Ragged School a Fathers' Meeting has recently been instituted. Though yet in its infancy, the names of about 160 fathers are on the books; and there is an average weekly attendance of 70. Reading and writing are taught; a library, for the home-reading of those more advanced, has been formed; a Penny Bank has already been established; and appropriate religious addresses are delivered every Wednesday evening. The fact that so many fathers attend regularly, notwithstanding the direct and indirect opposition of the Tractarian clergy of the locality, shows how much the costermongers and mendicants, the swearers and the drunkard, of Westminster, appreciate this effort to improve their mental and moral condition; while it seems to say to all those who are hesitating on the subject, "Go thou, and do likewise."

The conductors of the Paddington Wharfs Ragged School have likewise taken such steps in the same direction, that it needs but a small extension of

their operations for a Fathers' Meeting, complete in all its parts, to be established. Already a Library has been formed, and a Reading Room for Adults opened; a fair proportion of the attendants being the fathers of the pupils. A Working Man's Provident Club is also attached to the school; and, from the subscriptions of the members, ample aid is given during illness, provision is made for the funerals of the subscribers and their wives, and the funds remaining at the close of the year are divided amongst the members, in proportion to their weekly subscriptions. During the past year, 60 persons joined this excellent society; and at Christmas, after defraying every expense, £74 became divisible among the members; and that at a season when the inclement weather required some addition to their scanty earnings. In addition, during last winter, twelve lectures on literary and scientific topics were delivered. They were on an average attended by 70 men, mostly connected with the canal-boats and dust-yards—a rough, improvident class, for whose moral and spiritual welfare too little has hitherto been attempted. The success which has already attended the philanthropic exertions of the Paddington Ragged School indicates that a most productive field lies before the Christian labourer; and we cannot doubt that, when a more *direct* religious bearing is given to these efforts for the elevation of the fathers of the poor, many a thoughtless man will be aroused to the need of salvation, and thus many lustrous jewels be polished for the Redeemer's crown.

Plans of a kindred nature have been adopted at other Ragged Schools. At Huntsworth Mews, for example, the room over the school has been appropriated as a reading-room for male adults; newspapers and periodicals being regularly supplied, and access given to a useful library. Illustrated Lectures have been also delivered at the George Street, and other Ragged Schools; the attendance of parents being specially sought. They have likewise been addressed in Ragged Churches, with encouraging proofs that the labour was not in vain. All then that is required is, that these separate plans of moral and religious elevation, should be systematised, and combined in one general scheme; and Fathers' Meetings, equal to the wants, and having all the elements of endurance, would be established.

Nor do we fear any failure in this labour of love, but consider it practicable in every district where the ragged class abound. The heads of Ragged Schools are usually regarded with respect in their several localities; and, when diligent and prudent in the fulfilment of their mission, they are not without proofs, however roughly expressed, that they are esteemed as the true friends of their poorer brethren. The existence of this feeling supplies a lever by which effectually to elevate the ragged father from his present moral degradation. The adult classes, too, would serve as the nucleus for the meetings proposed; while both combined would render the success of this step in advance, almost a certainty. At least it is worth trying whether, by appealing to the higher, though slumbering sentiments of men, we cannot overcome those evil propensities which render so many insensible to all "that is lovely, and of good report," and causes them to be regarded, ofttimes with too much cause, as scourges of society. For were the experiment even only partially successful, we should no longer have to complain that gin-palaces most abounded, and are ever most ornate, in the foulest localities; and the initial step would be thus taken to render homes which are now the types of misery, the abodes of quiet comfort and enduring peace.

But, by faith, we would aim still higher, and expect as the effect of well-conducted Fathers' Meetings, something more valuable than that mere moral reform, which, while it improves the mind, still leaves it as godless as ever. The one grand object of the promoters of Ragged Schools, has ever been the glory of God in the salvation of perishing youth, and *that* is the secret why they have been so signally blessed by the Holy Spirit. So with Fathers' Meetings, the least aim would be that moral reform which reaches not

beyond the present world; but the one impelling idea would be that, among the profligates and outcasts of this country, there are those who need but the kindly and brotherly hand, to be conducted as penitents to the feet of Jesus. Thus would the parable of Christ be literally accomplished; and, as we went into the "streets and lanes of this city, and brought in the poor," it would be ultimately found that we had furnished guests, not a few, for the great Harvest-Home!

PHONETIC MODE OF TEACHING TO READ.

THE following letter is from an experienced friend and co-worker in Ragged Industrial Schools, and deserves the careful attention of all public School-teachers. That attention we feel sure will be given to it when we say the writer is Mr. Sheriff Watson, of Aberdeen:—

"I am carrying on an educational experiment here, which, I think, will interest you; I have opened an Infant School in the most destitute district of the city, where only 400 children out of 800 attend any school, and I admitted only those who could not read. The school has been in operation for six months, and I this morning had the first public examination. There were four classes examined. The highest consisting of children from six to ten years of age had attended since the commencement, and they read the 'Pilgrim's Progress' with ease and accuracy; the second consisting of children of six years and under, who had been at school since it opened, read easily and correctly a small book containing words of two and three syllables; the third class composed of children of four years, who had been four months at school, read a short lesson containing words of five and six letters, without spelling; and the fourth class, consisting of children of five years and under, who had been three months at school, read also a short lesson in words of three and four letters. A practical teacher, the governor of Gordon's Hospital, who was present said, 'that he had heard of the school and thought the experiment a jest, but he was perfectly astonished with the exhibition; that he had seen children of ordinary capacity, who had been at school for two and three years, and could not read so well as the children in the second class—certainly not better than those in the highest.' Now, the system is the phonetic, and it appears to me to possess such advantages over the common method, that I think it should be adopted in the Ragged Schools—at any rate I think it deserving of a fair trial. In order to test it as severely as I can, I have opened a school under an efficient teacher of the common method, but I have seen enough to satisfy myself that a child will learn to read better in six months by the phonetic, than he will in nine by the common method. I allow my teacher, a young woman, about 6*s.* 6*d.* a-week, and I receive in fees about 4*s.*, so that the school costs me very little; yet I see that a great deal of good is done, and it would afford much gratification if the experiment in London were tried, or an Infant Day School opened for the purpose of making it. The advantages are, facility in learning and correctness in pronunciation; and it has been ascertained that a child taught phonetically for six or nine months, can be transferred at once to the third Irish class-book, and in a week or less will read the Romanic character almost as easily as the phonetic. Indeed, I think it may be called the royal road to learning, and as such I commend it to your consideration.

"W. WATSON.

"I may mention that some of the parents of the children attended the examination, and appeared to be exceedingly gratified."

Poetry.

POVERTY'S CHILDREN.

Poverty's children
Wretched and weary,
Ragged and jagged and lone,
Objects of pity,
Crowding the city
Seeking for bread or for bone.
Thousands who meet them,
Scornfully treat them:
Out of all hearts are they thrown.

Some without fathers,
Some without mothers;
Some without sisters,
Some without brothers;
Calling for sympathy
More than all others;
No guiding hand have they known.
Give them, O! give them your own!

Sweeping the crossings
Out in the rain,
Seeking a living,
But seeking in vain!
Their features like charts are
Painted with truthfulness,
Showing their hearts are
Old in their youthfulness.

Treat them with kindness;
Over their blindness—
Over their ignorance throw
The mantle of Charity,
For the disparity
'Twixt you and them here below,
Calls for your gratitude,
Not for an attitude
Proof against them in their woe.

Feel for the lonely child
There by your door,
Pleading for help in mild
Accents—no more;
Tremblingly muttering
Painfully low;
Fearfully uttering,
Sad words of woe.

Have you a sister,
Is she made slenderly?
Have you not kiss'd her
Lovingly—tenderly?
Did you not start
While you were pressing her
Close to your heart,
Fondly caressing her?

Did you not shrink
Even from thinking her
Brought to the brink
Of poverty's sink,
Where every link
Of agony's chain was sinking her
Lower and lower,
Deeper in woe;
Where never much
Joy she might know?

And as it press'd,
Though in futurity,
Close to her breast,
Heaving with purity,
Felt you no pain
Even to think of it?
Loathing the chain,
Every sad link of it!

Is not another's heart
Tender as thine?
Will not a Mother's heart
Grieve and repine,
When her young tender child
Begging must go,
Out in the tempest wild—
Out in the snow?

Think you the hearts
Of the neglected ones
Feel not the smarts
Of poverty's darts,
When Earth's respected ones
Meet them with scorn?
O how do sneers
Sharpen each thorn
In poverty's tears!

John Westley Whitefield.

The Children's Gallery.

TRIP TO (THE) POLES.

Of all the forms of human mirth, commend us to that exhibited by youth. There is an exuberant gleefulness about it which is quite delightful. Its laughter comes bubbling up fresh from the very fountains of the heart. There is nothing conventional about it. It is utterly unsophisticated. And nothing calls up the spirit of fun so effectively as those summer jaunts so common in this crowded metropolis. Every thing then wears the colour of the rose, and England, in the estimation of the juvenile excursionists at least, becomes merry England indeed. How well do we remember our own first trip! Although it is now many years ago, more, indeed, than we care to mention, since it happened, we could recall almost every incident which took place on that eventful day. With what glee did we mount the box, (for no lower seat would satisfy our ambition,) of the coach which bore us to Dunkeld. And when

"Smack went the whip, round went the wheels,
Was ever boy so glad?"

Every thing was delightful, the real motion of the coach, the apparent motion of the houses and trees, the windows of Dankfort glittering in the morning sun, the mountains towering in majestic grandeur as we drew near the termination of our journey. And then the breakfast! Only imagine the pleasure of a very hungry boy accustomed to break his fast upon oatmeal porridge (very wholesome food, by the way, English prejudice to the contrary notwithstanding) getting as much tea, and ham, and bread and butter as he could cram, and that in an Inn, too. Blessings on "The Duke's Arms!" There may, for aught we know, be more gorgeously furnished hotels in smoky London, but the recollection of that breakfast has for ever hallowed that dear Inn in our estimation. We may not, however, dwell on our walk on that occasion. Suffice it to say that we saw the ancient roofless cathedral, the modern well-roofed church, the first two larch-trees that ever grew in Scotland; we crossed the rapid Tay in a fisher's coble, saw the Hermitage with the roaring Bran, looked into Ossian's cave, stood upon Rumbling Bridge, climbed Craig Vinian, gazed upon the Vale of Athol, saw Dunkeld embosomed amongst trees apparently close by, although in reality miles away; and when we had accomplished all these feats we did what gave us more satisfaction than the whole of them put together—we threw ourselves in "The Duke's Arms" and—dined. Think not, gentle reader, that our references to our long-gone-by gastronomical performances are in any way disparaging to us. Believe us, that a very large part of a boy's enjoyment consists in the replenishing of the stomach. Hadst thou been along with us at Poles on Saturday, the 22nd of July last, and beheld the feats of the inmates of the Boys' Refuge at knife and fork, thou wouldst perchance have thought so, although aforetime thou mightest have been of a different opinion. But to our tale:—

Mr. Hanbury having promised to give the boys of the Boys' Refuge a trip into the country during the summer, that event came off on the 22nd of July. Great were the preparations for it. Flags, banners, bows of ribbon, and eager anticipation at the one end, stores of roast beef and plum pudding, strawberries and ginger beer, cricket bats and balls, fire balloons and new sixpences at the other. Great also was the amount of steam generated on the occasion, loud were the songs, many the jokes, frequent the bursts of laughter. Sorely was the patience of the officials tried on Friday evening, great was their difficulty in getting the boys asleep. Indeed, some never slept at all. Perambulating the dormitory in Indian file, they continued for a space to shout "Cheer, boys, cheer!" at the very pitch of their lungs, while their helpless governor, scarcely able to control them, was forced to put the best face he could upon it. This much, however, must be said for them—there was no difficulty in getting them to arise next morning. Scarcely had Aurora—but never mind Aurora, she has been used up long ago—the simple fact is, that they all rose very early, and were quite ready for breakfast. At half-past nine o'clock the whistle sounded, and away flew the great steam-horse, bearing three-score happy, shouting boys behind him—

And he sped on so wondrous fast
He came to the town of Ware at last.

Scarcely had he stopped at the station when the boys descried the well-known countenance of Mr. Hanbury, and immediately the welkin rang again with a volley of cheers. Jumping out of the

train they promiscuously climbed into the conveyances awaiting them, and drove towards Poles, the inhabitants of Ware crowding to their doors to see them pass.

On arriving at Poles, which they entered with flags flying, singing "Cheer, boys, cheer!" off went the jackets and the fun began. It consisted in running races for new sixpences, and very good fun it was too, at least the winners thought so. When they had got their faces as red as fire with this kind of exercise, they sat them down under a tree, drank milk, and sang songs, and when properly cooled down again, marched in grave and solemn procession to a tent in front of the house, which they decorously entered, and after singing grace, fell to discussing roast beef and plum pudding with an amount of gusto truly delectable to behold. The quantity of these edibles that was consumed was amazing. It would almost have furnished forth a Lord Mayor's feast. Dinner done—and we really thought it never *would* be done—the party adjourned to a fine level park, where a plentiful supply of cricket bats and balls was provided for them by their kind benefactor. And here a spectacle ensued which we venture to say can only be parallelled in the history of Boydom. When the lion or tiger are gorged with prey, they stretch themselves in the shade and sleep their stomachs empty again; when a boa-constrictor has gobbled up a deer he lies like a log until the deer is digested; when a grown man has eaten a hearty meal he sets him down in his easy chair, and forthwith the house re-echoes with his snores. But in gastronomical matters the boy is in no respect father to the man. True, he eats as much and oft-times a great deal more, but he never thinks of sleeping after dinner. At least he didn't do it at Poles. Cricket did then what Macbeth is said to have done, "it murdered sleep;" and the amazing spectacle was beheld of boys careering over the green, at full speed, under a hot sun, with their stomachs full to repletion with roast beef and plum pudding. What can be the cause of this striking difference between the boy and other animals? We wish that physiologists would turn their attention to the subject. It is full of interest.

How long the game at cricket continued is a point we feel unable to determine, for we also had something to do in the eating line, and when so employed, "we take no note of time." We found, however, on our return that during our absence other games had been going on besides cricket, for some of the boys had gone bird-nesting, and one of them, Simon Harle by name, or more familiarly, Old Simon, had managed to effect a very respectable rent in a pair of good new trowsers by dint of climbing up a tree. You cannot put an old head on young shoulders, however, and with this ancient adage we endeavoured to solace ourselves for the torn integuments. The cricket over, next came the balloons. The first one was a a source of grievous disappointment.

> The wind that for a space did fail,
> Now swell'd into a gentle gale,

and so the fire-balloon was set on fire, and the well-meant attempt to send it aloft, ended in smoke. But the remaining two did their duty nobly, and amidst the ecstatic shouts of the delighted juveniles soared into the sky. But greater far was the delight of these juveniles when they were once more summoned to the tent, and invited to partake of cake, ginger beer, and strawberries. The way in which they received the invitation showed that it consorted entirely with their own inclinations, and they forthwith proceeded to give evidence that neither beef nor cricket, plum pudding nor trap-ball, had in anywise palled their appetites. The cake disappeared in a twinkling, the ginger beer was imbibed in a trice, while the strawberries were swallowed with matchless rapidity. Each boy got a pottle of strawberries in addition, to take home to the Refuge, but few of them ever entered that Institution. The only proofs that remained that such things had been, were a few empty conical-shaped baskets, and sundry hands and faces smeared with red. The feast done, Joseph Witton, looking half frightened at the magnitude of the task he had undertaken, proposed a vote of thanks to Mr. Hanbury for his kindness, a proposal that was received with multitudinous and hearty cheers, which were again commenced when Robert Dexer, emboldened by Joseph's success, proposed another vote for Mrs. Hanbury. And so it ended, and all sublunary enjoyments must end; and then the gathering of jackets, caps, etc., commenced, and it was ultimately found, after every available search had been made, that one pair of shoes were entirely a-wanting, and doubtless will continue to be a-wanting for ever and ever; and had not an old pair, "a world too wide for his shrunk shanks," been hunted up, poor Dobbin must have gone back to Whitechapel on his stocking soles.

H. M.

Papers, Original and Selected.

IRISH RAGGED SCHOOLS.

No. I.

Some of our London readers, who were present like ourselves at the last Annual Meeting of the Field Lane Ragged School, will probably recollect the amusing allusion made by the excellent Bishop of Cashel to Ragged Schools in Ireland. The Report read on this occasion, among other details, had made mention of so many pairs of shoes, made, or mended at Field Lane during the year, as well as worn by the youthful inmates. "I have heard, from the Report," said the Bishop, "of so many shoes heeled, and soled, and worn here. My Lord, (addressing Lord Shaftesbury, the Chairman,)—such things as shoes are not *in our kit!* This you would soon find, if you could but look out upon the ragged, barefooted regiment of boys and girls which marches to school every morning past my windows!" The truth is, that even before the winter of 1846-47, rags and wretchedness were the characteristics of both the old and young of a large proportion of the Irish peasantry. But when that fatal famine-season came, then a "lower depth" of misery was reached than had ever been known even in Ireland. Of "the hunger," (as the famine was popularly called,) or of the fever-plague which invariably followed it, thousands of the men or women who were parents perished; and their helpless orphans, with the children also of those parents who still survived but were reduced to abject poverty, furnished *material* for Ragged Schools, such as Ireland had never presented before. We well remember the first attempt made, during that fearful crisis, by a benevolent Christian merchant to establish a Refuge for the famine-stricken, who, homeless and ready to perish, flocked from the rural districts into a large and prosperous town in Ulster. A deserted factory was speedily cleansed and opened. Here were to be found a motley crowd every night, stretched upon the floor side by side, many of whom were carried off, from time to time, by the orders of the medical inspector to the Fever Hospital, in all probability never to come out of it alive. A little soup and bread were served out to the miserable creatures, to look upon whose silent agonies, as the father sate gloomily apart, or the mother folded her wasted infant to her bosom, was enough to move the hardest heart. Here, however, in this "Bethesda," the dawn of hope shed its cheering beams upon many a despairing spirit. Soothing words of pity were spoken, and deeds of sympathy were performed. Alphabet and spelling boards were soon procured, and placed all round the walls; and under the zealous guidance of a band of volunteer teachers, the little half-starved boys and girls were daily formed into a Ragged School. The Scriptures were there read, the voice of prayer was there lifted up, and many a Romanist parent and child there received their first lessons in the knowledge which enlightens and saves. In a few months the famine passed by, the temporary refuge was broken up, its large-hearted projector was in his grave, having fallen a victim to the infectious fever which he caught amidst these outcasts for whom he so tenderly cared. But still an era had come all over the country, when "a great door and effectual" was

opened for the Gospel to the Irish heart, and when the minds of Irish children especially, began to receive the truth in the love of it in those schools, which Protestant zeal and liberality had opened for their reception. Were we to write the history of "the New Reformation in Ireland," by which over the wilds of Connemara and Galway, and throughout the province of Connaught at large, that light which shone on Ireland in the olden times of St. Patrick and St. Columba, (when faith was pure, the Bible open to all, and the ancient Irish Church was free from Romish bondage,) has burst forth in its pristine splendour—we must devote a large portion of our narrative to the spiritual results of schools for the young. These schools have not been formally constituted on our English Ragged School models, neither have they been sustained either in whole or in part by the grants of a Central Union like our own. They have been established and perpetuated, however, on the same fundamental principles, namely, the Bible, the text book—the law of love, the grand motive power—while in very many cases, industrial training has been associated with Christian instruction. The various sections of the one true Church of Christ have thrown themselves into the noble enterprise with a praiseworthy alacrity, and in the spirit of that holy rivalry which, a stranger to sectarian jealousies, has sought but to evangelize and bless the rising race. Episcopalians, Presbyterians, Wesleyans, Congregationalists, and Baptists, have all toiled perseveringly and prayerfully, and many a ripe sheaf has been already gathered from the wide-spread harvest field.

Our great difficulty is to know where to begin or end in our proposed sketch of Ragged Schools in Ireland. But we throw away all hesitation when we remember that the most remarkable scene of their operations and success has been in the West; and to that region, therefore, we shall for a short time ask the reader to accompany us. You are in the diocese of the well-known Roman Catholic prelate, Archbishop MacHale. This man unites to familiarity with the ancient Irish tongue—still used by and dear to many of the people of Connaught—great powers of eloquent vituperation, which is constantly directed against the Protestant religion and its supporters. He assumes to himself great spiritual pomp and authority, and is a despot of the Hildebrand type, whose iron sway over a wide district was long recognized without a murmur by an ignorant and bigoted people. Daniel O'Connell was accustomed to call Doctor MacHale the "lion of the tribe of Judah," a title not more blasphemously applied, than with wicked complacency received, inasmuch as it is one of the "famous titles" which belong exclusively to Christ Himself. (Rev. v. 5.) Well, in that very district, which above all others seemed to be given over to superstition and idolatry, we now find, in spite of archiepiscopal threatenings, and the curse of the infuriated priest, a blessed work of enlightenment is going forward, especially among the young. The Protestant Bishop of Tuam, besides confirming thousands of adult converts from Popery since 1849, has scriptural schools all over his diocese, in which above 5,000 children are instructed. Many of these children have endured severe persecution at the hands of the priests; and even out of the mouths of babes and sucklings God has perfected praise, in giving them a mouth and wisdom whereby, when challenged by their adversaries, they have been enabled to confound and silence them. In

the Earl of Roden's "Narrative of the Progress of the Reformation in Ireland," (being an account of a visit paid to the stations of the Irish Church Mission to Roman Catholics, in 1853,) there are most interesting particulars given of an encounter of some of these Bible-taught children with Doctor MacHale himself, and a band of his priests, on the public highway, and of their successful resistance to the priestly attempts to confound them and to bring them back again to Rome, by the skilful use of that "sword of the Spirit," whose ethereal edge cuts so deeply, and which always puts Satan and his agents to flight.

It may be well to remind the reader that this work of enlightenment was pioneered by other missions, which had been in operation during the preceding twenty years. The island of Achill, on the coast of Galway, was among the first scenes where the truth struck deep its roots. In the year 1832, a terrible famine prevailed there, and by the benevolence of the Christian public a cargo of provisions was sent for the relief of the people. The Rev. Edward Nangle, a young Irish clergyman, went in the ship, and landing on the island, to distribute food among the perishing, he found, from conversing with the people in the Irish tongue, with which he was familiar, that they were involved in the grossest spiritual darkness. Rites of a heathen character were observed, and even the Roman Catholic priests themselves seldom or ever came from the mainland to visit Achill. Mr. Nangle's heart was "stirred within him," and he originated that "Achill mission," which, in connexion with a colony, a church and schools, exists there to this day, in spite of the deadliest assaults of Doctor MacHale, who even counselled that "the pitch-fork" and "the bog-hole" were to be used for the punishment of the converts. But as our business is with the children, we ask the reader to peruse the following extract from "The Banner of the Truth for Ireland," for May, 1854, in which the children in the Achill Schools are thus spoken of in the report of a missionary —

"It is a great comfort to see the children of the schools go on so creditably; they are manifestly growing in grace as well as knowledge; they are not only acquainted with the doctrines of the Gospel, but are also built up in the controversy with Rome.

"The vigorous efforts these dear children make towards the conversion of the adult population is not the least important feature of the great work. I adduce a few instances out of many. First, that of an aged widow of Upper Achill, who used to be incessantly saying her beads and going to chapel to hear Latin prayers; her son came to school, and, among other portions, learned Matt. vi. 7; 1 Cor. xiv. 19. These he often repeated aloud to his mother; the former led her to see the beads were no use, so that she burned them; and the latter that Latin prayers are no good, and so she gave up going to chapel. She is now a very exemplary convert, never absent from the house of God, where she and her son heartily join in the responses of our beautiful liturgy.

"Next, that of an old man on the verge of the grave, who was aroused to a sense of his lost condition by his grandchild repeating John iii. in Irish—he learnt this portion by heart—was then drawn by the child to come and hear Irish prayers instead of Latin; so he found out the great High Priest, who alone can forgive sin.

"The several congregations are on the increase, in the face of the two priests, five monks, and a host of other violent opponents. We are fully persuaded the word of the Most High will yet be more marvellously blessed to the conversion of the inhabitants of this island."

Of the Scriptural knowledge attained by the attendants on the Ragged Schools in the west, we might, if space permitted, quote many illustrations from "Notes of a Tour amongst the Missions in Dublin and West Galway, in September, 1852, by Robert B. Peacock, Honorary

Secretary to the Lancaster Auxiliary to Irish Church Missions." Here is a class of about twenty-six boys and girls under examination at Castelkerke, examined on Acts vii.:—

"*Q.*—What was the first command God gave to Abraham?

"*A.*—He told him to come out of his country and his kindred, and to come into the land which he would show him.

"*Q.*—Can you tell me anything of the kind which we are called upon to do?

"*A.*—Yes, to come out of Rome.

"*Q.*—Anything besides?

"*A.*—Yes, to come out of sin.

"*Q.*—Are we to make sacrifices to do so?

"*A.*—Yes, we are to leave father and mother. 'He that loveth father and mother more than Me is not worthy of Me.'

"*Q.*—What showed Abraham's faith?

"*A.*—He went out, not knowing whither he went.

"*Q.*—Do you think it is a duty to read the Word of God?

"*A.*—Yes, sir. 'These were more noble than those of Thessalonica, in that they searched the Scriptures daily whether these things were so.'

"*A.* 2.—'Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.'

"*Q.*—Suppose it were said that that was only said to ministers, what would you answer?

"*A.*—'From *a child* thou hast known the Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus,' 2 Tim. iii. 15.

"*A.* 2.—'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto *babes:* even so, Father, for so it seemed good in thy sight,' Luke x. 21.

"*A.* 3.—'Thou shalt teach them diligently unto *thy children*, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up,' Deut. vi. 6.

"*A.* 4.—'Seek ye out of the book of the Lord and read,' Isaiah xxxiv. 16.

"*A.* 5.—'Prove all things,' 1 Thess. v. 21.

"*Q.*—What do you mean by saints?

"*A.*—Believers in Christ.

"*A.* 2.—Holy people.

"*Q.*—What are they called besides in Scripture?

"*A.*—Brethren.

"*A.* 2.—The faithful.

"*Q.*—What is the commonest word for believers now in use?

"*A.*—Christians.

"*Q.*—Is that a name given to them in the Scriptures?

"*A.*—Yes; the apostles were 'first called Christians at Antioch.'

"*Q.*—Anywhere else?

"*A.*—Yes; King Agrippa said to Paul, 'Almost thou persuadest me to be a Christian.'

"The Chaplain here remarked,—'You have, I find, a good deal of knowledge; now tell me if it be sufficient merely to know what you are taught?'

"*A.*—It is not, sir; 'He that knew his master's will, and did it not, shall be beaten with many stripes.'

"*Q.*—What is a dead faith?

"*A.*—Faith without works.

"*Q.*—How are we to judge of a true faith?

"*A.*—By works.—'By their fruits ye shall know them.'

"*Q.*—What are the fruits of faith?

"*A.*—Our good conduct.

"*Q.*—What are the fruits of the Spirit stated to be in the Scriptures?

"*A.*—Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

"*Q.*—What description is given of charity by the apostle?

"*A.*—'Charity suffereth long, and is kind, is not easily provoked; it envieth not, and is not puffed up.'"

We must content ourselves by extracting from the record of a School Examination, at Derrygimla, the following answers on the subject of the Romish "Mass:"—

"*Q.*—What question would you put to a priest on '*the Mass?*'

"*A.*—'By *one* offering he hath perfected for ever them that are sanctified;' why offer him again? Heb. x. 14.

"*A.* 2.—'Christ was *once* offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation,' Heb. ix. 28.

"*A.* 3.—'We are sanctified through the offering of the body of Jesus Christ *once* for all,' Heb. x. 10.

"*A.* 4.—'Without shedding of blood there is no remission,' Heb. ix. 22.

"*A.* 5.—'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God,' 1 Pet. iii. 18.

"*Q.*—How can you show, from the reason of the thing, that there cannot be any sacrifice of the body and blood of Christ in the mass?

"*A.*—All our senses tell us that the wafer is still bread, after it is consecrated.

"*Q.*—What does the priest do with the wafer?

"*A.*—He breaks it, and 'not a bone of Christ was to be broken,' John xix. 36.

"*Q.*—The priest says the wine is in the wafer, and refuses the cup to the laity; is that according to the original institution by our Lord of his supper?

"*A.*—No. He said, 'Drink ye *all* of it,' Matt. xxvi. 27."

Mr. Peacock says in a note, "In the school examinations I have recorded, nothing whatever could have been got up for the occasion, by or for the children, the chapters upon which they were examined having, in each of the last two instances, been selected by myself at the moment, as I have every reason to believe was the case at Oughterard and at Clifden."

The following affecting accounts, as to the dying hours of children taught in these schools, are furnished in "Missionary Scenes by an Eye-witness," Nisbet and Co., 1854. The first is of a dying girl whose mother was a Roman Catholic:—

"Soon she became very ill—consumption made rapid strides, and when death approached, the mother said, 'My child, I don't know which is right, we or the Jumpers, but I will refuse no request of yours; which will you see, the priest or the minister?' 'Oh, dear mother, thank God for your kindness! I want no priest; my great High Priest is in heaven. Jesus, my Saviour, He is my all. But, mother dear, will you make me one promise, and I will die so happy?' 'Well, I will, child.' 'It is, that you will *come to Jesus.*' 'My child, I will; you must teach me how.' 'Oh, mother, I spent all last night in praying that you might come to Jesus, and now I die happy, God has answered my poor prayers.' She died. The mother, in her great ignorance, fell on her knees and prayed that God would bring her to Jesus, and he graciously heard and answered her prayer; she became a decided Christian, and her boy also a Jumper.*

The following is an equally impressive scene: a dying boy sent for his schoolfellow:—

"'K——,' he said, 'do not leave me; Mick, sit by me. If I should lose my speech the priest might say I had recanted, or if I should lose my eyesight he might come and try to deceive me. Oh! sit by me, that I may not be allowed to deny my Saviour; do not let a priest come near me!' For *three days and three nights* this little boy sat patiently, and would not move from the dying bed of his Christian schoolfellow. His mother was obliged to bring him his food; at last he ran out, and meeting a Scripture reader, joyfully exclaimed, 'Oh! he's safe, he's safe! he is dead half an hour; he has not denied Jesus!'"

But upon the Connaught field, other faithful men, besides the agents

* "Jumper" is a term of contempt applied to converts.

of the Irish Church Missions, have concentrated their prayerful and painstaking efforts. It is to some of these that Lord Roden refers, when he says, "I must not omit to mention our Presbyterian brethren, who have also a Mission in the west, where they are not less zealous and active under the Rev. Dr. Edgar of Belfast." Among the benefactors of his native land, the name of Dr. Edgar will always occupy a distinguished place. Visiting Connaught at the time of the potato blight in the autumn of 1846, and being deeply impressed with the imminence of the calamity of famine, on his return to Belfast he made such powerful appeals on the platform and through the press, that large sums were at once subscribed for the relief of the sufferers. When the famine began to pass away, the "Belfast Ladies' Association for Connaught" was formed under Dr. Edgar's presidency, with the express object of giving a Scriptural and Industrial education to the young females of Connaught. These poor girls were ragged indeed, many of them orphans. Here is a picture of their condition when the newly-formed schools opened their doors to receive them, and of the change wrought. A teacher reports:—

"A poor family had paid no rent for six years, and would have been turned out long since, only that there being thirteen children in the case procured them pity. I entreated the parents to send some of them to school. Four could attend, but only one could come at first, because all the clothing of the four would only cover one. She and another came by turns, and while one was at school the rest were in bed. Some clothing was given to a second, and when they had earned a little, all were clothed, and they attended till they were able to work well. Only one attends now, the rest getting work from the agent. They earn from ten to twelve shillings weekly, have cows, pigs, and all comforts. They continue to read their Bibles at home; but it is difficult for them, or any at a distance, to attend our school regularly, as the priest spends much of his time on the public roads, hunting and cursing any whom he suspects."

Not one out of a hundred of these girls knew the use of a thimble or needle. But now they have brought comfort and comparative abundance unto many a Connaught cabin. Truly has it been said, "In seventy districts Dr. Edgar has fifty-six female teachers, labouring among two thousand pupils, their families, and friends. The success of his industrial movement in the west is one of the most splendid trophies of modern beneficent enterprise. Last year the children of his schools, mostly the poor and the orphan, earned, as wages for work, *seven thousand five hundred pounds;* this year it is about *twenty thousand.* When you add to this the religious instruction given, and blessed to the salvation of many, and that, in doing all this good, Dr. Edgar has only expended about nine thousand five hundred pounds, you will be ready to exclaim, 'What hath God wrought!'" *

Again, the Irish Presbyterians have (distinct from those schools just noticed) forty-five schools in Connaught, with an average attendance of fifteen hundred and fifty children. The girls in these schools are taught the sewed muslin trade and other needlework. At Ballinglen is "*an Agricultural School,* intended to be a model institute of productive farming and youthful moral training, and having a large number of boys collected from the lowest depths of misery." This model farm, for the purchase of which Dr. Duff pleaded so eloquently some time ago in

* "The Morning Cometh," by the Rev. W. Magill, Cork.

London, is "situated not far from Ballina, and indicates much material prosperity, amid which may be seen in succession the school-house, the orphan-house, the farm-house, the church, and manse."* It will be observed that in these institutions, which are virtually refuges as well as schools, a blow is struck at that system of mendicancy which has so long prevailed in Ireland, and which De Foe calls a "shame to any country." "To cure this noxious evil, which, like a foul ulcer from the plague of superstition, deforms the social system, *we add to saving knowledge, industrial employment.* By beginning early with the remedy of remunerative labour, we hope to teach the young self-reliance, industry, and economy, and to develop those wants, physical, intellectual, and moral, a deep sense of which is the genius of civilization, of moral reform, of social elevation, and of the religious life. We would set the people to work, to think, and to repent." And although the model farm in this case is not "Reformatory," in the ordinary sense of the word, as the inmates have not been convicted of crime, yet spiritual reformation from Popery, and industry and independence as the results, are enough to entitle such institutions to the title and honour of being true Reformatories. "We lately visited," says the writer just quoted, "a farm school, and having seen the boys at school, at work, and at their meals, we can at least testify that they were happy. Oh! what a transformation a ragged Popish orphan undergoes, by being washed, trained, kept, and clothed in a Mission School!"

But we must hasten to scenes beyond the limits of Connaught. And the first which arrests our attention is the village of Bonmahon, in the county of Waterford. We have lying before us as we write, "An Outline of the Rise and Progress of the Bonmahon Industrial, Infant, and Ragged Schools, established by the Rev. D. A. Doudney, Curate of Monksland, Bonmahon." The first thing that strikes the eye is the frontispiece, copied from a picture in "The Illustrated London News," representing the "Bonmahon School Feast," and at the foot of the title-page itself we see the following:—"Bonmahon: *Printed at the Industrial School*, established Oct. 20, 1851." Now, the "feast" here represented on the one page was given to the boys of "The Industrial Printing School" mentioned on the other, at Christmas last, after the completion of what must be admitted to have been a most extraordinary work for "raw Irish lads" to perform. Out of the streets and lanes of one of the most profligate and filthy towns in Ireland Mr. Doudney collected a number of boys into his Parochial School. But he found them, as he says, "growing into years, but, alas! without the veriest hope of occupation. For many years one secret wish had pervaded his mind and heart; a wish suggested by a scene in a thickly populated district at the east end of London, many years before. It was an *Industrial Printing School* connected with a Day School." Mr. Doudney resolved at length to make the experiment. He purchased materials, engaged assistants, announced his intention to print Gill's Commentary on the Scriptures, compressing nine large quartos into six thick royal octavo volumes, "the types of which were to be arranged by a motley group of 'raw Irish lads,' not one of whom had seen a type or press before!" A London publisher, speaking of the hazardous nature of the enterprise, said, "You know

* "The Morning Cometh."

boys are of no use whatever for the first six months." "I know the character of the boys I have to deal with," was the reply. In six months they had composed upwards of one thousand pages, and within a few weeks of the given date, January 1, 1854, the Commentary, containing nearly six thousand pages, was completed! "For upwards of two years this little Irish band kept three printing presses in constant operation; and, from the fifth week of their entrance, were in receipt of wages, varying, according to their progress, from two to six and seven shillings per week. A steady improvement, both in their appearance and habits, was soon perceptible. A spirit of self-reliance was infused. And, notwithstanding the oft-repeated altar harangues, and newspaper attacks, with which the institution was assailed, it still maintained its ground."

But in addition to the Printing Establishment, Mr. Doudney established also an Infant School; so that while twenty to thirty boys were provided for in the one, from fifty to sixty little ones were fed, taught, and clothed in the other. But then arose the question—What is to be done for the elder girls and young women of the neighbourhood? And, accordingly, the indefatigable Curate crowned his noble work with "A Girls' Sewing School," in which thirty girls were employed, in May last, earning from two to three shillings a week, the greater proportion of whom "were unable to thread or even hold a needle." All these young people are under Scriptural training and the preaching of a pure Gospel, in spite of the fierce opposition of the Romish priesthood. All honour, then, we say, to the excellent Mr. Doudney, now bravely fighting the battle of industry against idleness, and of saving knowledge against degrading superstition, in the high places of the field! He needs the help, both of the prayers and contributions of English Christians. He has *some* friends who remember him and aid him from this side of the Channel. But his necessities are far greater than his means; and, unsolicited by him, we now ask some of our wealthy friends to remember that a letter with an inclosure will find its way if addressed, "*Bonmahòn, County Waterford, Ireland*," and that the work there so well begun ought not to be permitted to languish for want of funds.

[For want of space we are obliged to defer further notices of Irish Ragged Schools, especially those established in large towns, until our next number.—ED.]

THE ROUGH PEBBLE BEING POLISHED.

WHILE spending a few days at a sea-port town, and prosecuting my oft-repeated rambles on the beach in quest of novelties and recreation, I observed a man looking very earnestly and intently among the shingles. He now and then picked up an exceedingly rough looking pebble, and having minutely examined it, put it carefully in his little bag, and went his way. Having wearied myself with my wanderings, I was threading my way to my lodgings, when a number of curiosities exposed for sale attracted me to a shop window. As I gazed upon these valuables, I recognised the man within, whom I had seen a short time before, polishing one of the pebbles he had picked up on the sea-shore. He had cut it in half, and already produced a bright and smooth surface. He declared it to be a fine specimen of fossil, and exceedingly choice and valuable.

Being a Ragged School Teacher, this little incident forcibly reminded me, that beneath the rude exterior of the masses of our neglected youthful population, lie concealed, minds, which, if but wrought upon by human effort,

and that effort crowned with the Divine blessing, would be developed, and pronounced choice and valuable to society. Instances in proof are not wanting; many have already been recorded. But with a view to encourage my fellow-labourers, who are working in this spiritual lapidatory, I most cheerfully furnish the following interesting facts of a case in point.

It is now about three years and a half ago since a youth, aged seventeen, came to an evening Ragged School, situated on the south side of the Thames. He belonged to poor and ungodly parents. He could scarcely read; the theatre had been the house of his chief instruction, and by the influence of neglect and bad associations, he had fallen into sad sinful habits. The kindness and disinterestedness of the teachers, all new to him, soon wrought on his affections. He became attached to the school, and attended regularly. His powers of mind, somewhat extraordinary, soon developed themselves; he showed a fondness for learning, and applied himself to self-culture with great diligence. He was the eldest of the family, and as not one of his brothers could read or write, he began to teach them at home, and succeeded in prevailing on them to attend the school with him. The effect of Christian teaching quickly manifested itself, and indicated, that not only was his intellect being cultivated, but his heart improved. The theatre was abandoned, and the church attended; signs of decision of character became apparent, and he was admitted a communicant at the Lord's table, and a teacher in the school. His aptness to teach was regarded by those who had watched over him, as indicating that he was destined by the God of providence and grace to fill some important post of usefulness. He was therefore introduced to the Committee of the Colonial Church and School Society, and arrangements were made by the Committee and the Incumbent, who is the superintendent of the school in which he had been thus benefited, for his further improvement, to fit him to fill the useful position of a Colonial Schoolmaster. To use his own words, "The change thus effected in him, is like a new existence."

KINDNESS AND PUNISHMENT.

"Her weeds to robes of glory turn,
Her looks with kindling radiance burn,
And from her lips these accents steal,
'God smites to bless, He wounds to heal.'"

THERE is a point concerning the law of kindness, where some perplexity arises and much doubt exists. Many people associate with the idea of a uniform practice of kindness, the absence of pain, the putting aside all restraints upon evil, and the sufferance of offenders, without attempting to check them otherwise than by a mild word. This is a mistake. The law of kindness has no affinity to lawlessness. It indeed pre-supposes the absence of all *cruelty*—but it does not pre-suppose the absence of proper punishment for sin, or necessary check upon the transgressor. Kindness often dictates the application of pain, as frequent cases of amputation of limbs to save lives of sufferers fully prove. The parent who neglects to restrain and correct his children, is as unkind as the parent whose chastisements become cruelties from excessive severity. The state or kingdom which is weak in the administration of just and proper laws, is as unkind as the state or kingdom which possesses cruel and sanguinary laws, and is revengefully bloody in their execution. Therefore, while kindness deprecates all cruelty, and is totally opposed to all pain resulting from a revengeful spirit, and having no good object in view, it at the same time contends for all chastisement which is calculated to produce good as its ultimate effect. For when an individual is diseased with sin, kindness advocates the use of the probe and lancet of pain in order to produce sound, moral health in him. This view accords with Christianity and sound philosophy.

In the Bible, punishment is represented as flowing from the purest kindness, and as aiming to produce reconciliation and obedience in him who is exercised by it. For while, in the voice of Divine justice, it denounces chastisement upon all sinners, according to their criminality, it also affirms that the merciful wisdom and loving-kindness of Him who is governor in all the earth, are manifested in that chastisement, by so arranging it that it shall result in the reformation of its subjects. And as an illustration of its nature, the Saviour spoke of a wandering prodigal, who strayed from the house of his father, fell into sin, was punished, and was so subdued by it, that he returned home a repentant son. The following two passages are distinct in setting forth the character of punishment which the kindness of God administers:—"If his children forsake my law, and walk not in my judgments; if they break my statutes and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."—"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The teaching of these passages is too obvious to be mistaken. Formed in the faultless principle of infinite justice and love, it seeks to render substantial kindness to those who suffer it, by purging them of the evils of sin. And that this punishment, conjoined with heavenly truth, in the hands of the Saviour, will succeed in reforming all sinners, according to the time of Divine appointment, is demonstrated by Scripture. "For it pleased the Father that in him (Christ) should all fulness dwell; and having made peace through the blood of his cross, by Him to reconcile all things unto himself; by Him, I say, whether they be things on earth or things in heaven." When this sublime and ever-desirable work shall be accomplished, then the spirit-stirring declaration of John shall be fulfilled:—"And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Taking these views as the basis of kindness when connected with punishment, we discover the philosophy of Divine justice and benevolence to be the prevention of sin and the reformation of the offender. And no reflecting mind can fail of perceiving that philosophy is rapidly manifesting itself in the government of nations, of schools, of families, and of criminals. President Wayland remarked, in an address to the Prison Discipline Society, "It is in vain to punish men unless you reform them." The world is rising up to this noble fact. Though a popular author has said, "To reform the criminal, to cure him of the moral disease which led him into crime, to impart appropriate instruction to his mind, and to prepare the way for his restoration to society, as a renovated character, are circumstances which seem to have been entirely overlooked in the arrangements connected with our criminal legislation," (until of late years,) yet it is being more and more discovered, that not only do sanguinary, revengeful punishments fail to check crime, but that mild and merciful laws, aiming to correct and reform offenders, are more salutary in their influence, and more productive of good in their results. And it is a pleasing fact, that multitudes of parents and teachers, in governing their children and scholars, now see and are practising the truth, that it is far better to administer the punishment kindness dictates, than to award the punishment which revenge suggests. An author, already quoted, says, "The great object of all civil punishments ought to be, not only the prevention of crimes, but also the reformation of the criminal, in order that a conviction of the evil of his conduct may be impressed upon his mind, and that he may be restored to society as a renovated character. When punishments are inflicted with a degree of severity beyond what is necessary to accomplish these ends, the code which sanctions them becomes an engine of

cruelty and injustice. Punishment, when cruel and revengeful, increases the very evil which it seeks to destroy." Hence, says the same writer, "this was strikingly exemplified in the reign of Henry VIII., remarkable for the abundance of its crimes, which certainly did not arise from the mildness of punishment. 'In that reign alone,' says his historian, '*seventy-two thousand executions* took place, for robberies alone, exclusive of the religious murders, which are known to have been very numerous, amounting, on an average, to *six executions a day*, Sundays included, during the whole of that monarch's reign."

The whole history of national, social, school, and family government may be traced throughout; and its clearest voice will be, that cruel and revengeful punishments have increased crime and insubordination; while mild and merciful chastisements, tempered according to the criminality of offenders, and manifesting an attempt to produce moral health in them, have decreased crime, and encouraged obedience and good order. Cruel punishments, aiming at no other end than the infliction of pain, kindness unequivocally condemns. But those punishments whose object is to reform, repress crime, encourage virtue, preserve good order, and protect society, kindness unequivocally approves: for kindness is an enemy to lawlessness, and a friend to righteousness. These propositions are in perfect accordance with the instructions of the Saviour, who, while he taught his people to *love their enemies*, also declared that "that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of death, shall be beaten with few stripes."

A SEARCH IN LONDON FOR RAGGED SCHOLARS.

"SEARCH for coals in Newcastle, or for mountains in Switzerland," perhaps some reader will say on reading the above title; "for Ragged children abound in London, and we meet them in every street." So we do. Children, and ragged ones, are to be found in abundance; but *Scholars* who are ragged are comparatively few, and by far the larger proportion of the visits of the kind we are about to describe, were at the homes of those whose names were on the register book of the school.

Varied and numerous were the means made use of to insure safety to our windows, and to obtain, if it might be, a mitigation of the evils arising from the continued assembling of idle young men and boys in front of the house. A horsewhip gave us only a temporary relief, and for that we generally paid by the breaking of a few extra panes of glass. The only effect of a garden-syringe was the unanimous cry of "Pump on me, master;" the threat of a policeman but excited their ridicule.

Through the active exertions of two benevolent physicians in the neighbourhood, a Ragged School was at length opened; and it occurred to us that this would prove an excellent antidote to the mischievous assemblies of the bad, idle, or undecided ragged fellows who had caused us so much annoyance. On entering the school-room I was not disappointed in the expectation of finding there some faces unpleasantly familiar. Repeated visits, however, soon showed their migratory character, and the number, though not small, was not proportionate to that of the untaught disturbers of our peace. The district abounded with the very class of boys for whose benefit Ragged Schools are instituted, and I (at first) thought the comparative emptiness of the school-room forms must arise from their being unacquainted with the existence or the locality of the School. I was quickly undeceived, and discovered that *unless the homes of the parents are visited, boys soon cease to be scholars.*

The evening of the day following found me at the door of a house in a

narrow passage, each room of which I understood to be occupied by at least one distinct family, and that the total number of children residing there was thirty-six. The knocker was useless, for no one answered its summons; but finding that the door was not fastened, the sound of my knuckles applied smartly to the wainscot of the passage soon brought out a group of women, demanding, in shrill and querulous voices, the cause of such a disturbance. For a moment after the first question, "Had they any children?" curiosity kept them together; but the consequent explanation dispersed them in a variety of moods, some saying they "thought the house was a-fire," and nearly all agreeing that I "needn't make such a row about it." Before I was left in quiet possession of the passage, one woman assured me that down stairs there lived a boy who was a terror to all others, whom no one had yet been able to manage, but that a schoolmaster might do so if he knew well how to use his cane. In a small, crowded, and ill-ventilated apartment I found the mother. Her thanks were profuse, and her promises abundant that her boy should attend the "sweet institooshun," as she affectionately called it. He did attend, and a series of mischievous annoyances to teachers and scholars marked his advent and distinguished his stay. Shortly after, when he had again broken a window in the school, and had been guilty of some other such pranks, the mother at first said that on his father's return condign punishment should be inflicted: but on the young rascal's defying her, and saying that his father knew better than to beat *him*, she complained bitterly that every one had a spite against her son; that the neighbours complained of him, and without any reason, though at home she could do nothing with him, for he was a "perfect devil." In a short time this boy was dismissed the school as a hopeless case, and we were compelled to hope as well as expect, that for some of his favourite tricks of upsetting well-laden stalls of unfortunate apple-women, or cleverly knocking men's hats from the jetty of the docks into the water, he would soon be handed over to the tender mercies of the police.

Proceeding up a court in the narrow passage referred to, at the first house I was told that in none of the rooms were there any boys; in the next I received the same answer, with the additional information that the residents there were Catholics. In the first room of the third house, however, the door was scarcely opened when a troop of little faces eagerly demanded what was wanted. The mother, yet very young, was living in this small room with her husband, a sister about her own age, and all her children, the youngest about eighteen months old. She at once declared that five of them should attend, and that the two eldest should be at school the following evening. This proved to be another melancholy instance, out of a very great number, of the entire want of authority on the part of parents in this grade of society over their children. The upbringing of this family was left entirely to the mother, as the father was out very early, and only home in time to eat his supper, smoke a pipe, and tumble into bed. He provided the means of support, and on Sundays insisted that while in-doors his children should behave well; but otherwise he only wished not to be disturbed by them. Their means would not allow of the children being sent to school as they grew up, and the mother being naturally anxious to be clear of them for some part of the day, and they no less anxious to escape, street-companions were soon found only too happy to make them as bad as themselves. The eldest boy came once or twice to see "what sort of a place it was," and no opposition was made to his determination not to become a scholar, for past experience had proved such opposition to be worse than useless. A last despairing effort was made to retain somewhat of the parental control over the younger, and I was afterwards an unwilling witness of a contest between mother and child, the former endeavouring to inflict deserved punishment, the latter with doubled fists determined to prevent it.

At the door of the next house was standing a tall, broad-shouldered

Irishman, whose forbidding appearance and manner at the first but ill prepared me for the civility he afterwards showed. Having obtained from him all requisite information respecting the families occupying the house of which he appeared to be the warder, I asked if he had no children to whom a knowledge of reading and writing would be useful. "Och, mine's all heddikay—they're too old for you, Sir; but I'm shot and shure that larning was niver no loss to no man; and the boys about here had better larn a little and then be packed off to the Baltic; for no mortal man who ain't a sailor can't manage 'em"—was the answer he gave, and expressed the opinion of most working-men in the district, whose otherwise quiet evenings were disturbed by such juvenile offenders.

Passing onward, and perceiving that many passengers were saluted with pea-shells and such like missiles, I went after the marksman, who, half-dressed, ragged, and dirty, was stationed at an upper window, and in this way found amusement. His father, a widower, was almost as ragged as the child, and the room nearly destitute of furniture. The very few articles that remained were scattered over the floor in a most reckless manner, and everything seemed in keeping with the character of the unhappy man, who was now, with a sort of dogged defiance, meeting the severe and biting effects of penury. Out of employment but one week in consequence of erysipelas in the foot, starvation stared the improvident man in the face. As might be expected, the son was a worthy imitator of such a parent; learning his bad qualities while he was at home, and left to develop his own in imitating bad companions during the hours of his daily occupation. He attended the school regularly for some time, but a change taking place, the only answer I could obtain from the father was, "I've bin a naggin' at him for a long time to go, but Jack won't mind me nor no one else."

In a court at the end of an alley, whose tortuous windings defied any certain knowledge of locality to the uninitiated, lived an honest, hard-working woman, who, by incessant labour, supported herself, her husband, and four children. The husband lived in drunken idleness on that portion of her hard-earned gains which threats or blows could extort from her. The children were, of course, unattended to, and, with one exception, were as cruelly selfish as their father; and often on their mother's return in the evening with a loaf of bread, would each of them struggle and fight for the largest portion, regardless of the fatigue and hunger of their industrious parent. The exception alluded to was her eldest daughter, about sixteen years old, who attended to the household duties in her mother's absence, and kept the little room in a state of cleanly neatness rarely met with in the dwellings of the poor, and still more rarely in the home of the drunkard. That anything should be correct in such a place was the more astonishing, as modesty could not be thought of, for the whole of the family sleep in one and the same bed. Being Roman Catholics, her boys did not attend.

At another time, on pushing open a door without fastenings, I was not a little surprised to find the room filled with men, on whom tobacco and beer were producing the ordinary effects. Laughter, loud and boisterous, and foul language, followed the announcement of my object in calling. Each and all of them gave an answer, mostly expressive of contempt or anger; but on my closing the door, and advancing to the middle of the room, the Babel of voices ceased, and I learned that many of them believed, or thought they believed, that instruction, especially in religion, is useless or injurious, as the "light of nature" is amply sufficient for any one. This was almost the only occasion on which inquiry after their children was met with any other treatment on the part of the parents than civility and thanks.

The school worked well. We had to complain that many boys were virtually more visitors than scholars; yet instances were far from wanting where the good effects were evident and decided. The parents of many an unruly and self-willed boy-man showered blessings on the teacher, and

younger boys expressed their gratitude by altered manners and regular attendance. The numbers were greatest on Sunday evenings, when the two gentlemen above alluded to personally gave to the ragged ones, on alternate evenings, instruction in the truths of the Gospel. While a practised schoolmaster could seldom be heard on such subjects on account of the laughter and uproar, they, and a few assistants, were listened to with deep attention, because their manner showed their earnestness; and none but they who have experienced it can understand the heartfelt delight of speaking of the love of Jesus to those whose own parents forsake them; who have not undergone the indurating process of *head* acquaintance with the Bible; and who, consequently, receive it as a wondrous novelty, almost too beneficent to be true. H.

YOUTHFUL OFFENDERS' ACT.

We are happy to find that Lord Palmerston's Bill, which passed under our review in August last, has not only been adopted by both Houses of the Legislature, and approved by the Queen, but is already being brought into active usefulness. The first case under the operation of this Act (17 & 18 Vic. cap. 86) occurred at the Police Court, Newcastle. A little lad, named Cunliff, had confessed to stealing a cheque for £1. 3*s.* from the shop of Mr. Spencer, and in passing sentence, Mr. Ellison said, by a very wise provision of the Legislature, he (the lad) was allowed an opportunity of repentance, and of becoming a respectable member of society. He would be taken to prison for a fortnight, and from thence to the Reformatory School, where a chance would be afforded him of learning a useful trade, and in every way qualifying himself for an honourable position in life. *The mother was then put forward, and ordered to pay a certain sum per week for the lad's maintenance in the school*, which, if not regularly kept up, could be levied upon her goods by distraint or otherwise.

How different—how just to all—how effective this mode of meeting the evil, if not of annihilating it, compared with that hitherto adopted! In January last we find a child, said to be 13 years of age, was brought before the Assistant Judge of the Middlesex Sessions, prosecuted by its own father for stealing a pair of shoes; the boy pleaded guilty. The father was a shoemaker, earning 25*s.* per week. So badly did he bring up his infant child, that while yet hardly old enough to be accountable for his acts, he is placed in the felon's dock, by the very person through whose negligence or misconduct the fault was permitted. The Judge sentenced the child to two years' imprisonment. Thus, by first neglecting the duty of teaching this poor little fellow, and then by abdicating his rights over, and handing him over to the mercies of the criminal law, his profligate father is relieved altogether from his child's maintenance. Such an administration of justice seems to countenance, and acts like a premium upon, the immorality of parents. This child would not have been received into the Union unless his father accompanied it; but by teaching, or allowing him to steal, and then prosecuting him for the felony, he gets rid of him altogether. We hail with peculiar satisfaction the Act that terminates such an anomaly, such injustice, such cruelty in the administration of the law of Great Britain.

That our Ragged School teachers and friends may be made acquainted with the provisions of this Act, we transcribe the whole of it upon our pages:—

ANNO DECIMO SEPTIMO & DECIMO OCTAVO
VICTORIÆ REGINÆ.
CAP. LXXXVI.

AN ACT FOR THE BETTER CARE AND REFORMATION OF YOUTHFUL OFFENDERS IN *Great Britain*.—[10*th August*, 1854.]

WHEREAS Reformatory Schools for the better training of Juvenile Offenders have been and may be established by voluntary Contributions in various Parts of

Great Britain, and it is expedient that more extensive Use should be made of such Institutions: Be it enacted by the Queen's most Excellent Majesty, by and with the Advice and Consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the Authority of the same, as follows:

I. It shall and may be lawful for Her Majesty's Secretary of State for the Home Department, upon Application made to him by the Directors or Managers of any such Institution, to direct One of Her Majesty's Inspectors of Prisons to examine and report to him upon its Condition and Regulations, and any such Institution as shall appear to the Satisfaction of the said Secretary of State, and shall be certified under his Hand and Seal, to be useful and efficient for its Purpose, shall be held to be a Reformatory School under the Provisions of this Act: Provided always, that it shall be lawful for any of Her Majesty's Inspectors of Prisons to visit from Time to Time any Reformatory School which shall have been so certified as aforesaid; and if upon the Report of any such Inspector the said Secretary of State shall think proper to withdraw his said Certificate, and shall notify such Withdrawal under his Hand to the Directors or Managers of the said Institution, the same shall forthwith cease to be a Reformatory School within the Meaning of this Act.

II. Whenever after the passing of this Act any Person under the Age of Sixteen Years shall be convicted of any Offence punishable by Law, either upon an Indictment or on Summary Conviction before a Police Magistrate of the Metropolis or other Stipendiary Magistrate, or before Two or more Justices of the Peace, or before a Sheriff or Magistrate in *Scotland*, then and in every such Case it shall be lawful for any Court, Judge, Police Magistrate of the Metropolis, Stipendiary Magistrate, or any Two or more Justices of the Peace, or in *Scotland* for any Sheriff or Magistrate of a Burgh or Police Magistrate, before or by whom such Offender shall be so convicted, in addition to the Sentence then and there passed as a Punishment for his Offence, to direct such Offender to be sent, at the Expiration of his Sentence, to some One of the aforesaid Reformatory Schools to be named in such Direction, the Directors or Managers of which shall be willing to receive him, and to be there detained for a Period of not less than Two Years and not exceeding Five Years, and such Offender shall be liable to be detained pursuant to such Direction: Provided always, that no Offender shall be directed to be so sent and detained as aforesaid unless the Sentence passed as a Punishment for his Offence, at the Expiration of which he is directed to be so sent and detained, shall be one of Imprisonment for Fourteen Days at the least; provided also, that the Secretary of State for the Home Department may at any Time order any such Offender to be discharged from any such School.

III. It shall be lawful for the Commissioners of Her Majesty's Treasury, upon the Representation of One of Her Majesty's Principal Secretaries of State, to defray, out of any Funds which shall be provided by Parliament for that purpose, either the whole Cost of the Care and Maintenance of any Juvenile Offender so detained in any Reformatory School as aforesaid, at such Rate per Head as shall be determined by them, or such Portion of such Cost as shall not have been recovered from the Parents or Step-parents of such Child, as hereinafter provided, or such other Portion as shall be recommended by the said Secretary of State.

IV. And whereas it is expedient that some Provision should be made for the Punishment of any Juvenile Offender, so directed to be detained as aforesaid in any such Reformatory School, who shall abscond therefrom, or wilfully neglect or refuse to abide by and conform to the Rules thereof: Be it enacted, That it shall and may be lawful to and for any Justice of the Peace, or in *Scotland*, for any Sheriff or Magistrate of a Burgh, or Police Magistrate, acting in and for the County, City, Borough, Riding, or Division wherein the said Offender shall actually be at the Time he shall so abscond, or neglect or refuse as aforesaid, upon the Proof thereof made before him upon the Oath of One credible Witness, by Warrant under his Hand and Seal, or in *Scotland* under his Hand, to commit the Party so offending for every such Offence to any Gaol or House of Correction for the said County, City, Borough, Riding, or Division, with or without Hard Labour, for any Period not exceeding Three Calendar Months.

V. The Court by which any Juvenile Offender is ordered to be detained as aforesaid under this Act shall charge the Parent or Step-parent of such Offender, if of sufficient Ability to bear the same, with a Sum not exceeding Five Shillings per Week towards the Maintenance and

Support of such Juvenile Offender while remaining in such Reformatory School, such Payment to be in relief of the Charges on Her Majesty's Treasury in all Cases where the Treasury shall have defrayed or undertaken to defray the Whole or any Portion of the Maintenance of such Offender, and in all other Cases such Payment to be made to the Directors or Managers of such Reformatory School.

VI. For the better compelling the Parent or Step-parent, as the Case may be, to support and maintain wholly or partly every such Juvenile Offender while in such Reformatory School, the Provisions contained in the Act passed in the Forty-third Year of the Reign of Queen *Elizabeth*, intituled *An Act for the Relief of the Poor*, for compelling the Parent of every poor Person, being of sufficient Ability, at their own Charges to relieve and maintain such poor Person, and also the Provisions in the like Behalf contained in an Act passed in the Fifty-ninth Year of the Reign of King *George* the Third, intituled *An Act to amend the Laws for the Relief of the Poor*, and in an Act passed in the Fifth Year of the Reign of King *William* the Fourth, intituled *An Act for the Amendment and better Administration of the Laws relating to the Poor in* England *and* Wales, shall be respectively held and deemed and the same respectively are hereby directed to be applicable, within *England* and *Wales*, to the compelling the Parent or Step-parent respectively of every such Juvenile Offender to maintain or support him, either wholly or partly, while remaining in such Reformatory School, and for the Recovery of the weekly Payment so charged upon such Parent or Step-parent; and in *Scotland* such Payment may be sued for and recovered at the Instance of the Procurator Fiscal or of the Treasurer of such Reformatory School in the Sheriff's Small Debt Court, and the Provisions of an Act passed in the Eighth and Ninth Years of Her Majesty, intituled *An Act for the Amendment and better Administration of the Laws relating to the Relief of the Poor in* Scotland, for the Punishment of Parents deserting their Children, or refusing or neglecting to maintain them, shall be held and deemed and are hereby directed to be applicable to the Case of Parents or Step-parents refusing or neglecting to pay the Amount so charged upon such Parent or Step-parent as aforesaid.

VII. It shall and may be lawful for Her Majesty's Secretary of State for the Home Department, if he shall think fit to do so, to remove any such Youthful Offender from one Reformatory School to another: Provided always, that such Removal shall not increase the Period for which such Offender was sentenced to remain in a Reformatory School.

VIII. This Act shall not apply to *Ireland*.

"FEED MY LAMBS."

SUCH were the words our blessed Lord spoke, when about to resume the glory which he relinquished for the sake of a corrupt and degenerate world. And although eighteen hundred years have elapsed since that command was given to the faithful few who were to be the honoured instruments of sowing the seeds of Gospel truth; and although empires, kingdoms, and thrones, have, by the devastating hand of time, been overthrown, and the manners and customs of the human race revolutionized, yet that command remains immutable—that command still continues as forcible and as obligatory upon mankind as when it was first uttered; yea, and it will continue to be so upon future generations, even as it is upon us this day. Time cannot change it, neither can the cavils of unchristian men render it abortive.

Many and various are the means by which compliance may be yielded to this imperative command; whether it be understood as having reference to young believers in the Gospel, whose feeble faith requires the solicitude of those possessed of faith of a stronger and more vivid character; or, whether it be understood as having reference to the rising generation indiscriminately. For the wants of the former, there are places provided in which to worship God; ministers to expound faithfully the Word of God, to make plain to the ignorant the way of salvation, and to lead those whose minds are already

imbued with the spirit of truth, to a fuller and brighter perception of the beauties of holiness, and the hidden things of God's law. Bible classes and prayer meetings there are, in which the youthful Christian may enjoy an hour of serious thought and conversation, and many other means to help the young and lamb-like pilgrim on his way towards Zion. For the wants of the latter class, (and it is in this sense we more particularly consider the injunction of our Lord), Sunday and Day Schools have been established, and in them every exertion is made by experienced teachers, to train up the young in the way to their becoming good and useful members of society. But however much the present system of educating the children of the working classes is admired, and however efficient that system may have hitherto proved, as regards one particular class of children, it is totally incapable, as the fact itself proves, of administering to the mental wants and moulding the character of another class of children, whose very destitution creates for themselves and society a dangerous future; a class which it is to be regretted are so very numerous in this prosperous and peaceful land. This remark, however, is not made for the purpose of disparaging the National and British systems of education, for their operations are admirable, so far as they extend: but the point in question is this; there is a class of children in society, trained up to immorality from infancy, adepts in all kinds of craftiness, and whose characters and habits are so pernicious, as to render them unfit companions for the children of the industrious poor, and therefore it would be the height of indiscretion to admit them into the National Schools, even if they themselves were willing, or the circumstances of their parents enabled them to send their children. A little leaven may leaven the whole lump, and one child possessed of a dangerous and pernicious character, admitted into a school of orderly, moral children, may contaminate and create dissension amongst all the rest. But this is not the only reason why the usual public school is inefficient in this respect. The parents of the children now frequenting those schools, would raise insuperable objections, and complain loudly of the introduction of the ragged and vagrant class, however desirous philanthropists might be of doing so; and not only from these would objections be raised, but from the parents, strange as it may appear, of the vagrant class themselves, for the feeling of pride which prevails amongst the lower classes of society is astonishing.

The lower orders of society may be divided into two distinct classes, and by so doing, we shall the more readily perceive why the parents of the respective classes would raise objections to their children being taught under one system. They may be classified as the "industriously honest," and the "dishonestly idle." The former will invariably manifest the characteristics of industry and honesty, cleanliness, sobriety, and regularity; whilst the latter will ever bear the stigmatizing marks of laziness and dishonesty, filthiness, drunkenness, and infamy of the worst description. If, then, the child of the honest parents were to be exposed in our National Schools to the degrading and demoralizing influence of children nursed in crime, would not those honest parents be justified in raising objections to that which would jeopardize the morality of their child? Would they not be only doing their duty? Most certainly they would. On the other hand, the dishonest parents raise an objection, but, alas! how different the principle from which it springs! Drunkenness, criminality, and vice, are certain to make themselves visible in external appearances; and when the wretched parents see the cleanly and warmly clad children of sobriety, seated in our national schools, industriously plying the needle, or diligently learning the lesson, the contrast is so cuttingly painful, that the cry of each is, "Ah! my children are too poorly clad to mix with these, and I would not like the finger of contempt to be pointed at any children of mine." But surely it may be urged by some, there would not be such a spirit as this manifested by the children frequenting the National Schools, towards those of a lower stamp,

who might occasionally gain admittance therein. The following instance, which is not an isolated one, occurred a short time ago in one of the National Schools in Liverpool, and will speak for itself:—A poor ragged girl one evening brought a letter to H—— Street Ragged School, and addressed to the Girls' Superintendent, requesting to be recommended to a Day School. The superintendent being also mistress of —— Church Schools, was desirous of introducing the girl into her Day School, and for this purpose, (when she had ascertained that the girl's mother was unable to pay,) very generously undertook to pay for the girl herself. The poor girl was without shoes and stockings, and would on this account alone have been inadmissible, had she not through the same generosity been provided with those necessaries. Unfortunately, the shoes were much too large for her, and did not add very much to the girl's appearance, which altogether was of a dirty and untidy kind, just what we would expect to see in a girl of the ragged class. However, the girl was introduced into the school, and immediately became the gazing-stock of all the children. Neither were remarks wanting for the unfortunate shoes, which, becoming the centre of attraction, called forth such expressions as "Oh! what shoes!" "Look at the shoes!" etc. The mistress speedily suppressed those contemptuous demonstrations. The girl's trials, however, were not yet ended, for when she went to take her place amongst the rest, the girls sitting near began to turn their backs towards her, and shuffle off to as great a distance as they possibly could; thus showing by silence, the contempt to which they dared not give utterance in the presence of the schoolmistress. The poor girl shortly left the school, and has not since been heard of.

It is manifest, then, that there are obstacles placed in the way of the National School system by the very classes for whose benefit that system has been brought into operation. These obstacles have had the effect of confining its usefulness to one class, namely, the children of the industrious and honest; whilst those who, on account of their destitute and wretched condition, have a greater claim upon our sympathies and care, are far beyond the reach of its salutary influence. What, then, was to be done? In this state of affairs something was wanting. The National School system could not reconcile the contending parties. The honest mother's fears could not be suppressed. The dishonest mother's prejudice could not be overcome. What could be done? A new instrumentality was evidently required; one that would settle all differences, and effect, as far as practicable, an equal distribution of instruction. It is to supply this deficiency, to fill up the void so apparent, that the Ragged School system is necessary, and has been established. Through the instrumentality of Ragged Schools, the most miserable of the miserable are brought within the influence of instruction, both religious and secular. The principles of this system are such, that no objection can be made to the grade of children by which the Ragged Schools are frequented, they being expressly adapted for those who, on account of their depravity or destitution, are inadmissible to the National Schools. This system, moreover, furnishes that link in the educational chain of this country, which enables it to run parallel with every grade of society, commencing with the Universities and Colleges, through the Grammar Schools, Training Schools, Industrial Schools, National and British Schools, and finally down to the Ragged Schools themselves, which render the chain effective and complete.

So far, then, it is clear that there is a necessity for the Ragged School system, in order to effect what the usual Public School system has not the power to do. We will in our next endeavour to show the necessity for Ragged Schools, to accomplish what the Criminal Law of this country has been striving for years to do, but with no greater success, if success it can be called, than that of knowing its utter incompetency—the suppression of Juvenile Delinquency.

(To be continued.)

Poetry.

THE HALLS OF THE RICH AND THE HOMES OF THE POOR.

By Martin F. Tupper.

The halls of the rich have been famous in song,
Ever since flattery fawn'd upon wealth;
Feigning, to palaces only belong
Honour and virtue, contentment and health:
But, the glad tidings from heaven to earth,
Tell of true wealth in Humility's store;
Jewels of purity, patience, and worth,
Blest above gold in the homes of the poor.

Yes, the well-favour'd in fortune and rank
Wisely will covet such riches untold,
While the good Giver they heartily thank
For the two talents of honour and gold.
Wisely such jewels of price will they seek,
Cherishing good as the real Koh-i-noor,
And from the diligent, modest, and meek,
Learn to be rich in the homes of the poor.

Yet are those homes overclouded with night;
Poverty's sisters are Care and Disease;
And the hard wrestler in life's uphill fight,
Faints in the battle, and dies by degrees.
Then let his neighbour stand forth in his strength,
Like the Samaritan, swift to procure
Comfort and balm for his struggles at length,
Pouring in peace on the homes of the poor.

Cleanliness, healthiness, water, and light,
Rent within reason, and temperate rules,
Work and fair wages, (Humanity's right,)
Libraries, hospitals, churches and schools,—
Thus let us help the good brother in need,
Dropping a treasure at Industry's door;
Glad, by God's favour, to lighten indeed
The burdens of life in the homes of the poor.

Oh! there is much to be done, and that soon;
Classes are standing asunder, aloof;
Hasten, Benevolence, with the free boon,
Falling as sunshine on Misery's roof!
Hasten, good stewards of a bountiful Lord,
Greatly to imitate Him evermore,
Binding together, in blessed accord,
The halls of the rich with the homes of the poor.

Meliora.

The Children's Gallery.

THE ROYAL MISSIONARY.

George III. used occasionally to take the exercise of hunting. Being out one day for this purpose, the chase lay through the skirts of Windsor Forest; the stag had been run hard, and to escape the dogs, had crossed the river in a deep part. The dogs, however, could not be brought to follow; it became necessary, to come up with it, to make a circuitous route along the banks of the river, through some thick and troublesome underwood. The roughness of the ground, the long grass, and frequent thickets, gave opportunity to the sportsmen to separate from each other, and endeavour to make the best and speediest route they could. Before they had reached the end of the forest, the King's horse manifested signs of fatigue and weariness; and his majesty resolved upon yielding the pleasures of the chase to those of compassion for his horse. With this view he determined to ride gently on to the oaks, and wait for some of his attendants. He had proceeded only a few yards, when, instead of the cry of the hounds, he fancied he heard the cry of human distress. As he rode forward, he heard it more distinctly: "Oh! my mother! my mother! God pity and bless my poor mother!" The curiosity and kindness of the king led him to the spot. It was a little green plot on one side of the forest, where was spread on the grass, under a branching oak, a little pallet, half covered with a kind of tent; a basket or two, with some packs, lay on the ground. A few paces off, he observed a little swarthy-featured girl, about eight years of age, on her knees, praying;

while her little black eyes ran down with tears.

Distress of any kind was ever relieved by his majesty; for he had a heart which melted at human woe—nor was it unaffected on this occasion; he inquired, "What, my child, is the cause of your weeping—for what do you pray?" The little creature at first started, then rose from her knees, and pointing to the tent, said, "Oh, Sir, my dying mother!" "What," said his majesty, dismounting, and fastening his horse to the branches of the oak, "What, my child? tell me all about it." The little creature now led the king to the tent. There lay, partly covered, a middle-aged female gipsy, in the last stages of a decline, and in the last moments of life. She turned her dying eyes expressly on the royal visitor, then looked up to heaven; but not a word did she utter; the organs of speech had ceased their office, the silver cord was loosed; the wheel broken at the cistern. The little girl again wept aloud; then stooping, wiped the dying sweat from her mother's face. The king, much affected, asked the little girl of her name and family; and how long her mother had been ill. Just at that moment, another gipsy girl, much older, came out of breath to the spot. She had been at the town, and had brought some medicine for her dying mother. Observing a stranger, she modestly courtesied, kneeled down by her side, kissed her pallid lips, and burst into tears. "What, my dear child," said his majesty, "can be done for you?" "Oh, Sir," she replied, "my dying mother wanted a religious person to teach her, and pray with her before she died. I ran all the way before it was light to Windsor, and asked for a minister, but no one could I get to come with me to pray with my dear mother." The dying woman seemed sensible of what her daughter was saying, and her countenance was much agitated. The air was again rent with the cries of the distressed daughter. The king, full of kindness, instantly endeavoured to comfort them: he said, "I am a minister, and God has sent me to instruct and comfort your mother." He then sat himself down on a pack, by the side of the pallet, and taking the hand of the dying gipsy in his, discoursed on the demerit of sin, and the nature of redemption; he then pointed her to Christ, the all-sufficient Saviour. While the king was doing this, the poor creature seemed to gather consolation and hope; her eyes sparkled with brightness, and her countenance became animated; she looked up—she smiled; but it was her last smile, it was the glimmering of expiring nature. As the expression of peace, however, remained strong on her countenance, it was not till some little time had elapsed, that they perceived the struggling spirit had left mortality.

It was at this moment that some of his majesty's attendants, who had missed him at the chase, and who had been riding through the forest in search of him, rode up, and found the king comforting the afflicted gipsies. It was an affecting sight, worthy of everlasting record in the annals of kings.

His majesty now rose up, and put some gold into the hands of the afflicted girls, promised them his protection, and bid them look to heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants stood in silent admiration. Lord L—— was now going to speak, when his majesty, turning to the gipsies, and pointing to the breathless corpse, and to the weeping girls, said, with strong emotion, "Who, my Lord ——, who, thinkest thou, was neighbour unto these?"

Notices of Meetings, etc.

SHOE-BLACKS.

A MEETING of the Friends of the Shoe-blacks was held on the 31st of July, in Colchester Street, Whitechapel, for the purpose of establishing an Auxiliary to the Ragged School Shoe-black Society. Its sphere of operation is the eastern part of the metropolis, and in immediate co-operation with the Ragged Schools in that part of London. The Rev. W. W. Champneys, M.A., Rector, presided; and J. MacGregor, Esq., Robert Hanbury, Jun., Esq., with other gentlemen, addressed the Meeting. Resolutions were unanimously adopted, stating it was "desirable to form a Society," to be called the RAGGED SCHOOL SHOE-BLACK SOCIETY, WHITECHAPEL, and appointing a Committee of gentlemen for its efficient management, who will be assisted by the Rev. W. W. Champneys, as *President*, R. Hanbury, Jun., Esq., as *Treasurer*, and Mr. S. Wise, 5, Osborn Place, Whitechapel, as *Secretary*.

Papers, Original and Selected.

IRISH RAGGED SCHOOLS.

No. II.

HAVING in our last number directed attention to the Ragged Schools in operation in rural districts, we shall now notice two or three of those established in the cities and towns of Ireland. In the metropolis, the Irish Church Mission is carrying on, as we can testify from a personal visit not long since paid to Dublin, a great work of evangelization. Already 1,000 converts have been brought out from the Church of Rome, and a spirit of anxious inquiry after the truth agitates the breasts of thousands more. But the Ragged Schools have been especially blessed to the hopeful training of the young, and with cheering prospects of the ultimate rescue of many of them from the bondage of a false faith. These Ragged Schools have elicited not merely the admiration and astonishment of English visitors, but the stern denunciations of Doctor Cullen, the Romish primate himself, who, with his priests, has begun to establish (just as the Romish party are attempting to do in London) Ragged Schools under their own control, from which the hated "book of perdition," as the Bible has been sometimes called, shall be entirely excluded, and where "Butler's Catechism," "Catechism for First Communion," and other kindred publications, shall distil their poison into the youthful mind.

We have before us "The Report of the Ragged School, Lurgan Street, Dublin, for 1853." This school, we are informed, is "the largest of the kind in Dublin, or perhaps in Ireland, numbering, as it frequently does on the Lord's day, seven or eight hundred persons." In a note we are informed that while the Report was passing through the press, the attendance had reached "the enormous number of very nearly one thousand." In connexion with these schools is a Refuge, which since its opening in April, 1852, has admitted 75: "of these, 34 obtained employment; some hold respectable situations; 4 enlisted; 35 left of their own accord; 17 were expelled; and 21 remain." The entire cost of this admirable establishment, comprising Day and Sunday Schools with Refuge, amounted only to £611. 11*s.* 2*d.*, in 1853. The need for such institutions must be evident to every stranger's eye, resting as it does on the strange union of squalid misery and mendicancy, with fashion and splendour, in the best streets of the Irish metropolis. As an illustration of such necessity, we find that last winter a number of young children, chiefly females, were brought before the police magistrate on a charge of begging. The constable stated that the children *came to him in a body, and requested him, as a favour, to take them to prison, as they were without shelter from the inclemency of the season.* The magistrate sent them to prison for three weeks, his object being to provide them with food and lodging, until after Christmas-day! The poor creatures left the office in great delight, some of them clapping their hands and crying, "Three weeks! three weeks!" with evident satisfaction at the prospect of such a lengthened imprisonment.

We next turn to the town of Drogheda, in the county of Louth, a

place well known as one of the darkest in Ireland, which we have visited often times, and never without painful feelings. Here the Roman Catholic prelates assembled in synod, in May last, to enact more stringent measures against the progress of "heresy" in Ireland. Entering the town the day after the synod had broken up, and looking on its gloomy streets, its rapidly decaying public buildings, and its declining trade, we thought that if a veil were not upon these proud prelates' eyes, surely they might have seen the natural results of their own system in depressing the energies and marring the prosperity of a noble people. In this town the Irish Church Mission has maintained its ground in the face of violent persecution. A Ragged School is one of its most potent auxiliaries, and many of the adult poor as well as children have attended it with much advantage.

"One or two cases," says the last Report, "must suffice, though several could be stated. E. S. and B. S. were attending the school for six months, during which time the priests have been frequently calling at the houses of their parents to endeavour to effect the removal of the children. In this they entirely failed. The nuns belonging to the Fair Street Nunnery then sent for the children, charged them with attending the Jumpers' School, used many threats, made many promises, and asked many questions. One of the questions was, 'What are you learning at the Jumpers' School, that you cannot learn with us?' One of the children (E. S.) answered, 'We learn to read the Bible, and we have learned the second of God's commandments, which we could not learn in the Nunnery School.' The nuns then told the children that they were learning the way to hell, and the children were induced to leave our school; but the one who gave the above answer has since returned to the school, in the face of all opposition, and has given the account of the cause of her temporary absence. Another instance we cannot omit to mention in connection with the Ragged School. The subject was a very old woman, well known in Drogheda. She attended the Sunday School for a considerable time, and learned, as she distinctly stated, to place her trust entirely in Christ. She became ill; her friends wished to bring the priest to her, but she distinctly declared that she would have no priest but Christ. She sent for the reader from whom she had received instruction at the Ragged School, and he was enabled to confirm her faith, and she died rejoicing in the hope of the Gospel. Up to the last the priest pressed his services upon her, and she throughout refused them. The priest has not scrupled to tell her two daughters that their mother is in hell; nevertheless, they also now attend the Ragged School."

As to the populous and prosperous town of Belfast, ("the Liverpool of Ireland,") strange to say, that while Industrial Schools of a superior order have for some time been in operation there, and Daily and Sunday Schools abound, yet there has no "Ragged School" movement, in the strict sense of the term, been undertaken in that quarter until a very recent period. A series of very able and impressive letters appeared last year in one of the local newspapers, from the pen of the Rev. W. M. O'Hanlon, author of "The Operative Classes of Great Britain," a prize essay. These were collected and published in a pamphlet, entitled, "Walks among the Poor of Belfast, and Suggestions for their Improvement." A fearful picture was drawn of the moral pollution of the lower classes, of the filthiness of their dwellings, and the total neglect of the education of their children. It was while reading these eloquent letters that the Rev. John Taylor, (a minister of the New Connexion Methodist Church,) a man of great practical wisdom, of earnest purpose, full of love for the young, and an educationist by special talent, taste, and sympathy, resolved (amidst the pressure of widely extended duties as a superintendent minister) to begin the experiment of a Ragged School. He commenced his work in Alexander

Street, in one of the worst localities. He found the name "Ragged School" objected to, so he called his *schools* (for speedily they increased from one to three) "Juvenile Educational Institutions for the Poor." He issued an advertisement "to the inhabitants of the surrounding neighbourhood," announcing the extension of his schools, which were "intended for the poorest of the poor, and for children between five and six years of age, who attended no other school." "No child," it was stated, "will be rejected, however ragged its apparel. A superior education will be given at one penny a week. The children will be taught reading, grammar, history, geography, astronomy, zoology, botany, and, for one penny extra, writing and arithmetic;" and Mr. Taylor promised in addition to "make every effort in his power to obtain for worthy scholars a good situation in business."

Mr. Taylor was obliged on the outset to contend with almost insuperable difficulties; but by the generous aid of Robert Roddy, Esq., a well-known linen merchant, he was enabled to supply garments for the half-naked children; and the poor parents brought their children in such crowds as to necessitate the opening of two additional schools, as already mentioned. At the close of the first year's operations, a public examination was held in the presence of persons eminent for their literary attainments. Among these were the Rev. Dr. Bryce, a great authority on educational matters, who, after listening to the examination, said, "I have been studying ever since I was eighteen years of age how to *communicate* instruction, but there is a secret in this evening's examination I cannot comprehend. The questions that I put were what we examiners call '*testing*' questions. It would have been no discredit if they had not been able to answer some of them, but it is a great thing to say that the children have not failed in one case." Similar testimony was borne by Dr. Dickie, one of the professors of Queen's College, as well as in three of the local newspapers. Mr. Taylor, soon after our visit to Belfast, addressed to us the following most interesting letter, in which, beside other interesting points, the above-mentioned facts are alluded to:—

"13, *Great George Street, Belfast, July 13th*, 1854.

"DEAR SIR,—At your request, I hasten to furnish you with a few particulars of the origin, progress, present state, etc. of my Ragged School movements in this populous and interesting town. I regret I did not see you when you were here, but if there is any other point on which you may wish for information, that this paper overlooks, I shall most cheerfully supply it. I may say that I have been unexpectedly led into the movement, and carried on by the force of circumstances to an extent I never anticipated at the beginning.

"The enclosed pages of Mr. O'Hanlon's '*Walks among the Poor of Belfast*,' first impressed my mind with doing something. They will give you a description of the locality in which I commenced operations. After reading his *second* letter, I determined to try and remove some of the evils complained of; I went and took two rooms on my own responsibility, got papers printed in the form of an ADDRESS, and went around that neighbourhood from house to house. And oh! what did I behold? On the following Monday, September, 1852, I opened the school. I had above 30 children, ragged, dirty, unrestrained, and almost unrestrainable; I determined to subdue them and bring them to order, but such was the dirty condition of the urchins, I had frequently to retire and vomit. I pitied the female I had engaged as a teacher, and for several days could not leave the school an hour; I had to break them in. The school soon increased to 50. The children were so naked I could not allow boys and girls to be together, and went and purchased fifty yards of brown linen for 'slips,' of Mr. Roddy. This was my introduction to that gentleman. He afterwards

GAVE me thirty yards. I got my wife to cut them out, got females to meet and make them up; they cost a farthing or halfpenny each. I resolved not to GIVE them, as, from the class of parents and children, I knew they would soon be in the pawnbroker's hands. I sent for the parents, told them I had purchased linen and got the articles made up; they saw the quality of them, and they could any of them have one of the larger ones for fourpence, and smaller for threepence. There was not one that did not take; they paid one penny per week. The articles were faithfully worn, and now the children are so improved that no one would know them—their very countenances are changed. The boy that gave me most trouble, and over whom I have repeatedly wept, now is a good boy, can write a neat hand, and is the first in the school at zoology. He would go through two hundred classifications, and you could not puzzle him, however you were to cross-question him. I gave the children several treats of buns and tea, etc., took them to walk, etc., so as to get their *affections*, and so establish an authority. The school has gone on well; hundreds since the beginning have visited it. In May last I conducted a public examination in the Frederick Street School, and the enclosed portions of 'News Letter,' and 'Banner of Ulster,' will give you the result. * * * * * * * * On my return from England in June, I resolved on opening another; I went and took a room in Nelson Street. I forgot to say that Dr. Dickie, of Queen's College, was so delighted with their examination generally, but especially in his own department as professor, that he sent for twelve of the children to Queen's College next day; I took them up. He examined them in the museum, with the objects before them, and took the children on to the tower, and gave me permission to take them to the museum at any time. Next day by post he sent me the testimonial, a printed copy of which I enclose. I issued papers announcing the school, and in a quarter of an hour after opening we were crowded out; parents had to take many home. As soon as the school closed that day, I went and got the masons to work, and took down the partition, and threw two rooms into one. Next day we had enrolled 85. On the following Monday I was in Dublin, and the children so pressed on the governess I had engaged, that she admitted 92, and when I returned I did not know what to do with them. I resolved on reducing the number, but last Monday we were in a worse fix than ever; when I went up the room was full, parents and children were in the hall, and even in the yard, saying, 'I must take THEIRS.' So to meet the case, I took 40 of the *larger* ones to our school-room in York Street, which happened to be unoccupied, and got another governess (*pro tem.*). I went up to Alexander Street, and finding about 80 there, and governess complaining of too many, I took 10 of the larger ones from there and joined them with the others, so that I have *this week* THREE SCHOOLS to superintend, one in Alexander Street, with above 60; Nelson Street, with near 70; and York Street, with about 70. I have 37 writers. I assure you, my hands are full; I have the superintendency of all our Irish Missions, Galway, Dublin, Limerick, Bangor, Newtown, Lisburn, Broomhedge, and County Armagh, and County Cavan, besides my own church. I have just got a young man to assist—but in many of these things no one can take my part. I am now training the governesses to my system, if I may so call it; I shall then leave them to do the heavy work, and inspect them every two or three days each. You will be ready to wonder what the system is? I cannot stay to describe now, but Dr. Bryce, who is authority sufficient in any educational opinion, said it publicly, 'I have been studying ever since I was eighteen years of age how to *communicate* instruction, but there is a secret in this evening's examination I cannot comprehend. The questions that I put were what we examiners call '*testing*' questions. It would have been no discredit if they had not been able to answer some of them, but it is a great thing to say, that they have not failed in one case.' The Nelson Street children, that I have not had more than a fortnight, will go through English history with the greatest ease.

"Perhaps you may consider my remarks—at least I begin to feel as if they would appear—egotistical. However, let me say, I have no such feeling; I would rather SHOW what can be done than SAY it, and your brother heard the Nelson Street children go through English history yesterday as well, or nearly as well as the Alexander Street children went through it at the public examination. I commenced at my own risk. I worked the Alexander Street School eighteen months for £45. Now I have three, but I shall be at no rent in our school-room in York Street. I have rent, books, governesses' stipends, fire, candle in winter, and a number of expenses that cannot well be particularised; still, I can now work my present machinery with £50 or less for

the next year. There is a balance due to me in May of £8. 19*s.* 7*d.* for the Alexander Street School; I have, however, no fear of being sustained. The people here object to the name 'Ragged School,' so I have called them 'Educational Institutions for the Poor.' * * *

"I remain, yours truly,

"ROBERT TAYLOR."

We cannot but express our deep interest in the enterprise in which Mr. Taylor has embarked, and our earnest hope that the wealthy and intelligent inhabitants of Belfast will liberally sustain and extend his work of faith and labour of love.

The city of Cork, the third in population, and the second in commercial importance of the cities and towns of the sister country, has also, we rejoice to find, its "Central Ragged School Association." We have before us the Annual Report for the last year. Its basis is thoroughly Evangelical and Catholic, and its "conditions for admission of children" are such as secure attention to the proper objects, those children being excluded "who are attending other day schools," and those also "whose parents are earning a regular income, and able to procure education for their children." The general plan on which the school is conducted, is "to instruct the children in reading, writing, and arithmetic, to *teach them the truths of Christianity on Scriptural but wholly unsectarian principles*, to train them in habits of industry and cleanliness, and to employ them on such sort of work as is suited to their years." As in other places where Romanism is powerful, the Cork Ragged School was called in its commencement to encounter violent opposition; but the Report tells us that "opposition has yielded to calm perseverance; the pecuniary aid, and warm sympathy of friends, have considerably increased, and the progress of the children, and the general efficiency of the school, are most encouraging." The industrial element in Ragged Schools to which, next to religious training, we attach the greatest importance, is here in vigorous operation. The boys make hall-door mats, and nets for sheep, fruit, fish, and fowls, and are occasionally engaged in house work, whitewashing, etc.; while the girls are employed in net-making and needlework, as well as cleaning and other house work, so as to fit them for domestic service.

In our recent notice of the Reformatory School at Saltley, special reference was made to the encouragement given to the boys, by allowing them to receive the proceeds of the little gardens which they respectively cultivated; and we find that at Cork, the Committee "determined to encourage industry by allowing the children to receive part of their own earnings as wages, to provide lodgings in cases of extreme destitution, or to procure clothes. *The arrangement has worked most beneficially*, and has had the effect of promoting habits of decency, and keeping them from petty thefts and beggary. Twenty-four houseless children are thus enabled to pay for lodgings, when otherwise they might frequently have been compelled to remain in the streets all night." As fruits of a first year's labours, special cases of great interest are placed on record, among which we are glad to see several, where vagrants were "permitted by the kindness of the magistrates to *make trial of the school instead of being sent to prison.*" How delightful to reflect that the New Act on Reformatory Schools will now add the force and necessity of *law* to the philanthropic *desire* so long cherished

by English and Irish magistrates, to save juvenile criminals from the pollutions of the jail!

The Annual Reports of the Commissioners of National Education in Ireland, furnish a large amount of information as to Industrial National Schools established in various parts of the country. The most recent Report we have seen is that for the year 1852, in which we find accounts given by the district inspectors of the operations of thirty-four of these institutions, all assisted by annual grants from the sum annually voted by Parliament. Three of these, we observe, are connected with workhouses; some of them (in Ulster) are more or less under Protestant control; but by far the greater proportion of them are directed by priests, nuns, or Roman Catholic laymen, who will necessarily exclude from them that volume, which, through the blessing of the Lord the Spirit in enlightening the intellect, in educating the conscience, and in purifying the heart, furnishes the highest stimulus to him "that stole to steal no more, but rather to labour." The truth is, that priestly influence is busily at work in Ireland to counteract the genuine Ragged School, by the setting up of its counterfeit; nevertheless, we fear not for the issue. In the teaching of industrial habits Rome borrows from Protestantism; nay, in giving the power by her schools to *read* at all, she yields reluctantly to "the pressure from without." By and by, the Irish people, in spite of priestcraft, will assert their liberty, both at home and in foreign lands; and whilst plying those arts of industry, which in childhood have been taught them, they will "read, learn, and inwardly digest" the saving and sanctifying truths of God's own word.

We have thus endeavoured to compress into two articles notices of Ragged Schools in Ireland, which, we believe, might have been well extended further, without wearying our English readers. Enough, however, has been written to show that the juvenile population of the sister country, in their clearness of intellect, their readiness to learn, and in their rapid acquisition of both industrial and religious knowledge, present a noble field for still more extended labours than have yet been expended on them. Some of the best pupils in our London Ragged Schools are the children of Irish parents; and while we continue to care for them as hitherto, let us not forget to extend a helping hand to every Christian agency which seeks to bless and save the youthful Irish who still remain in their native land.

"FEED MY LAMBS."*

HITHERTO the most potent preventive of juvenile delinquency devised by the criminal law, is the administering of corporal punishment. This treatment will appear to every thinking mind, what it has already proved itself to be—absolutely useless. By physical force it is impossible to eradicate a moral evil; and to indulge a hope that such a result would be produced by such a cause, is as futile as to imagine that the lamp-posts we see in the streets are capable of turning the course of the wind. This metaphor is not an inapt one. Immorality lurking in the soul is an unseen current, yet its effects are sometimes as deadly as when the wind, aroused to a tempest, sweeps before it everything which offers the least resistance. The subject, however, deserves a closer investigation. Delinquency is an evil arising from an immoral tone of heart, for "out of the heart proceed evil

* Continued from page 202.

thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It is a disease as virulent, if not more so, as any of those which "flesh is heir to;" and its contagion, worse: lyings, slanderings, pilferings, burglaries, misdemeanours, felonies, are its effects. If a boy, for instance, is hurried on by an unrestrained disposition—by an immoral propensity, to the commission of crimes which render him amenable to the criminal law, is it rational to administer corporal punishment to rectify that which is the result and effect of moral disease? To recur to the metaphor, would the lamp-post have any effect upon the wind? Certainly not, and therefore some other treatment is required. But if it be acknowledged, which I think it will, that immorality is the result of a diseased nature, and that crimes are the fruits of immorality, then a question arises as to how far the boy is to blame for the criminality he perpetrates. How came he to be possessed of a disposition which excites him to the commission of such fearful enormities? To the ignorance of how many generations is it to be attributed? Did society take especial care to educate his parents? Did those parents know that if they lived a life of profligacy, their children, unless preserved by providential interposition, would live a life of profligacy too? No! they were allowed to remain in ignorance; they were allowed to live a life of profligacy, without considering that for such a course a day of retribution would come, and were permitted to train up their children as nuisances and pests to society. It is true, "Eagles never give birth to doves;" and the evil practices discernible in the rising generation are, in ninety cases out of a hundred, but the effects of parental causes. An instance of this will not be out of place. Some time ago, Hodson Street Ragged School was frequented by an Irish lad of a very vicious character, so much so, that even when in his class he would use the most dreadful language, and so ungovernable was his temper, he would "show fight" for the least provocation offered him. Now, how came this boy to be so irritable? Here is the key to the mystery. One evening, as his teacher was standing at the street door of the school, Jemmy was seen running past in great haste, when suddenly he stopped, his face became red, and he seemed in the greatest state of alarm, whilst he tremulously searched amongst his ragged clothes for the object which had caused his anxiety. His teacher said to him, "Well, Jemmy, what is the matter?" "Oh!" he said, "I thought I'd lost 'em." "Lost what?" asked his teacher. "The pawn-tickets, Sir," he replied. "But how is it that you have the pawn-tickets? why does not your mother keep them?" "Ah! my mother *gets drunk*, and would lose them, and I have to keep the pawn-tickets and money too." "Then what does your mother do?" "Oh! I give her money in a morning to get her breakfast with."

Is, then, the poor neglected boy solely to blame for being the owner of that which, under opposite circumstances, would be a comfort and joy—a bad character? Is the poor boy only and solely responsible for the inconsistencies arising from that which his parents have bequeathed to him and energetically fostered—a depraved heart? But the boy commits the crime, which, bear in mind, is but a symptom of disease—he is hurried before a magistrate—is sent to jail. What becomes of him there? What antidote is administered for his relief? Corporal punishment, perhaps, once or twice during the term of his imprisonment. Is any moral lesson taught, of such a character as to be of service to him? Is any example presented, worthy of his emulation, and by which he may regulate his future conduct? Alas! he associates with others like himself, if not a great deal worse. "His propensities are aroused, his moral powers untrained, his intellect unenlightened. He associates with those who laugh at the laws of society, who scorn virtuous resolutions, whose whole energies are directed against morality and industry, and who feast on the reports of successful villainy and the practice of sensual indulgence. His period of confinement expires, and what becomes of him? He is ejected—seeks out his former companions, a greater adept than before in vice and every species of villany." Has corporal punishment cured his

disease? Is the natural tendency of the boy's mind to the commission of evil diminished by his imprisonment? Let the repeated recommittals of juvenile delinquents answer the question!

It is obvious, then, there is something else required to meet the exigencies of the case. The criminal law of this country, as facts clearly show, is a mere apology—mere speculation. Its impotence is manifest to all, and none feel it more keenly than the dispensers of justice themselves. How often do we hear of magistrates, their good hearts overflowing with pity and benevolence for the poor little vagrants that are sometimes brought before them, their heads scarcely reaching above the rail of the dock, and unable even to comprehend the meaning of justice! An instance of this kind is mentioned by Miss Carpenter, in her excellent work on Reformatory Schools:—"A creature six or seven years old was recently brought up for housebreaking. Its age manifestly put punishment out of the question, and the only practicable resource left for the administrators of the law, under the guidance of its highest authorities, was a solemn reprimand from the judge, a measure whose propriety no one will dispute. Behold, then, the majesty of offended justice, adequately personified on the bench, and surrounded by the circumstantials which are calculated to affect the imagination—the grave deportment of the public prosecutor, armed with authority to denounce or to spare, and then most fitly exercising his forbearance—the anxious countenances of the bar, stirred with unwonted feelings—the crowd of spectators, eager to catch a glimpse of the prisoner. And then, turn to the great depredator who has set all in motion, elevated on a table to bring him into view, answering to his name with infantine pipe, on being prompted, and studying with intense satisfaction the dress in which he has been equipped for the occasion. With this hopeful subject the judge had to deal, and after feeling his way with tact and patience, and anxious to test the little culprit's ideas of a court of judicature, he put the question, 'Do you know that I am a judge?' The shrill, simple, Scotch answer, 'What's that?' electrified the court, upset its gravity, and showed all too clearly the hopelessness of dealing effectually with such a creature in the imposing forms of law. But it was not all a mockery, for thus was tried, and found wanting, the society of which that child was an outcast; and there was written in the record of a higher tribunal, 'Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to Me.'" What can be expected from children such as this, who, if unable to comprehend the meaning, cannot be expected to yield obedience to the commands of justice? The magnanimity of which a good magistrate must be possessed, in order to pronounce the sentence of offended justice upon such defenceless heads, will be seen from the following fact also mentioned by Miss Carpenter, and stated to be one of frequent occurrence. A beautiful little child, six or seven years old, was brought up before the late Mr. Rushton, of Liverpool, and a brother magistrate, charged with begging about the streets. The policeman had ascertained that the mother had four other children, whom she was unable to support. She was in the habit of sending them into the streets to beg, and punished them if they did not bring home the means of subsistence. The mother was an Irishwoman. The magistrates, after consulting together, determined upon sending the child home to its mother. Mr. Rushton, speaking to the child, (whom the officers had to raise up in the dock that she might be seen,) said, "Now, will you go home? if you will, I'll send you." She replied, "No, Sir, I will not go home." "What then am I to do for this child?" said Mr. Rushton; "I have either to commit her to prison, or to the tender mercies of her savage parent. What a dreadful calamity is this, that I have no place to send this child to! I believe I must commit her to jail for twenty-one days, as the safest place for the child, and removing her from the protection of her mother." The girl was accordingly sent to jail. Oh! what a state that society is in which has no other preventive and safeguard of juvenile vagrancy than the immoral atmosphere of

a prison! How different would be the effect, and how much more pleasant would be the duties of our kind-hearted magistrates, if all such little defenceless criminals were at the moment of their dereliction from the path of honesty, placed in an asylum from which temptation to vice was excluded, and in which religious and the highest moral and intellectual training was adopted. It is the absence of such machinery as this that renders the criminal law so powerless, for, whilst its whole energies are directed towards the *punishment* of delinquency, the *cause* is allowed to remain in undisturbed possession of the hearts of the multitude. If, however, "Law" is still to be the mode of reforming the rising generation, let it not be the law which is compelled to use handcuffs and policemen, but that which without cords can bind stronger than with them—the law of Love! This is the only way whereby our youths can be reformed, and a healthy tone of morality secured to future generations. What says a learned judge on this point? "Our best hopes rest upon a good and religious course of education for the people—an education which shall mainly be directed to teaching them their duties to God and man, rather than merely giving them information." This opinion of the learned Baron Alderson is based upon the operative section in that heavenly Act, which renders it incumbent on all mankind to love each other as brethren.

The only question then for our legislators to discuss, is the manner in which this law of love can most effectually be brought to bear upon the objects of its sympathy. Can you, good reader, offer no suggestion on this important point? Does not the thought of a favourite scheme so vividly flit across your mind, that you involuntarily exclaim—"The Ragged School system would be just the thing." If so, you are right, and hence the necessity for it. Reformatory and Industrial Schools are the only effectual instruments for dispensing this law of love; they are the safest vehicles for conveying wisdom to the foolish, and knowledge to the ignorant, that our legislators can adopt; and these spring from, and are part and parcel of, the Ragged School system, which also comprises all the various day and evening Ragged Schools in England, whether carried on under the fostering care of the Ragged School Union, or by the exertions of private individuals. Oh! what a cheering circumstance it would be if there were attached to every jail in England such salutary instruments; and how sweet would be the harmony existing between these and the various Ragged Schools scattered throughout the land; for whilst the latter, *without the prisons*, were endeavouring to prevent the commission of crime, by inculcating in the minds of the ignorant, religious and moral principle—those *within*, would by similar treatment be endeavouring to lead those who had already strayed, and were suffering on that account the punishment of the law, back again into the way of honesty and truth. The effects of such a twofold agency as this would soon become visible, and, with perseverance and God's blessing, permanent also. The effects! What would they be? Oh! if the mere thought of them produce such pleasing sensations in the mind, the contemplation of the reality would create delight unsurpassed! The effects! Oh! ye ministers of the Gospel, what a pleasing sight it is to you, to see round about your pulpits a throng of eager listeners—listeners, who not long ago were steeped in profligacy and sin. The effects! Oh! ye administrators of stringent law, behold the docks vacant, your officials idle, your courts empty, and your own power lying useless at your sides; and rejoice in the fact, that there is in operation a more powerful elixir than any you can dispense. The effects! Oh! ye people of England, high and low, rich and poor, join in the glorious cry, that floodgates have been erected, which keep from your doors the desolating waters of juvenile delinquency and crime! But until our legislators adopt this course of treatment* for the diseased souls of the perishing

* [Our legislators are already tracking the course here indicated. Last session gave us three invaluable Acts, namely:—"Middlesex Industrial Schools," "Reformatory

children, there is a greater necessity for the Ragged Schools *already in existence*, and for them to work more diligently in their labour of love. And truly it is labour of love; for its burdens are light, and its fatigues refreshing, when compared with the languor and debility which the gaieties of life entail upon the votaries of fashion.

Ragged Schools, however, may, in the estimation of some, appear insignificant when contrasted with the important agency to be attached to our prisons, as before suggested; yet they are, when viewed in a proper light, the most important and necessary of the two. The good old maxim which asserts that "prevention is better than cure," will corroborate this remark, for it is much easier to teach a child to do that which is right, than to convince a child that what he *has done* is wrong. If we remember that the first of these duties is entirely within the province of the Ragged School, then it is clear there is a greater amount of responsibility resting upon *it*, than upon the Prison Reformatory School. The *object* of the former is to prevent as much as possible the machinery of the latter being brought into operation; and not only this, but the *activity* of the latter is dependent upon the failure of the former. Here the importance lies. The Prison Reformatory School can only bring its energies into exercise when immorality *has yielded its fruit*; the Ragged School, on the contrary, sinks down to the root of the evil, and removes the cause of immorality, by infusing into the corrupt and diseased heart (that generator of immorality!) the healing truths of God's word. The Ragged School then, unassuming though it be, is anything but insignificant in helping forward to a final conquest the moral revolution so much needed in the hearts of the rising generation.

From what has been said, it is hoped that the necessity for Ragged Schools to accomplish what the criminal law is unable to do is apparent. It is desirable, however, before closing this paper, to make an appeal to those who have not hitherto engaged in the good work of Ragged School teaching. If it be true, and the fact cannot for one moment be doubted, that there is a large portion of our fellow-countrymen, whose children are beyond the influence of the National or British School system of education—and if it be true that those children are only accessible to the Ragged School system of education,—if it be also true that the criminal law, from its very principles, is unable to eradicate from the hearts of these children the cankerous weed of delinquency,—with what terrible force does the command of Christ, to feed these his lambs, strike the conscience, awakening it to activity and zeal! Oh! would that this alarming fact might rouse the dormant energies of our young men! That in the one grand object of feeding the perishing multitudes with the bread of life, all minor considerations and prejudices might be set aside! That many faithful hands might be set to the plough of Christian charity and love, so that it might traverse with lightning speed the uncultivated minds of the ignorant—that thus the delinquent might be brought to a sense of his delinquency, both temporal and spiritual—that thus the vice and ignorance, which the rising generation have inherited from their ancestors, might fade away before the brilliant light of the Sun of righteousness, and that those who are now unhappily in thraldom to that man of sin and perdition, the devil, might have their fetters knocked off, and be put in possession of that glorious liberty wherewith Christ alone can make them free!

F. H.

LIVERPOOL.

Schools" (Scotland), and "Youthful Offenders' Act." The Vagrant Bill, by Lord Shaftesbury, we hope and expect will become law next session.—ED.]

THE CHOLERA AND OUR SCHOOLS.

THE last two months has been a solemn time in England. That fearful disease, the cholera, has again visited our shores, and having selected its victims, some thousands of whom were from the ranks of the apparently healthy and hale, quickly removed them to the shades of the dark grave. Few have been the localities that have not more or less suffered. The mournful wailings of the bereaved have almost everywhere been heard. Neither old nor young, rich nor poor, virtuous nor vile, have found exemption. The parent has had to grieve over the loss of the child, and the child the parent—the husband the wife, and the wife the husband; whilst, in some few isolated cases, whole families have been swept away. But severe as the visitation has been, we have reason to believe that it has raged and been more fatal in some instances, in consequence of the laxity manifested in taking the necessary precautions, and in providing antidotes. We are confirmed in this impression by the fact, that in localities where there has been put forth a vigorous effort to arrest its progress, by giving prompt attention to its first symptoms, the evil has been greatly mitigated. That such an observation may not be supposed to have its origin in fancy, or merely speculative imagination, we record the following fact:—

On the first appearance of cholera in London, the Committee of New Nichol Street School, which is situated in one of the most populous and unhealthy districts of Bethnal Green, assembled, and having satisfied themselves of the efficacy of a medicine, composed of a mixture of sulphuric acid, cardamoms, and peppermint water, or rather oil of peppermint, prepared by Mr. Owen, Chemist, Holloway Road, resolved on purchasing a large quantity. They then made it public throughout the district of the school, that medicine might be had gratis on application at all times, accompanied by a recommendation to apply on the very slightest symptoms, and not to wait to see whether they got better. Up to the commencement of October, nearly 500 applications were made for the medicine, and as many doses given, and it is not known that one of such cases resulted fatally. The reason assigned for using this peculiar mixture is, that in the neighbourhood of Spitalfields, where the inhabitants suffer much from insufficient food and clothing, the acid would prove, besides its peculiar virtues, a valuable tonic, and the cardamoms and peppermint impart a vigorous glow throughout the frame; anything like depletion, violent vomiting, etc., persons so circumstanced cannot stand. In addition to this, the Secretary visited the adjoining houses to the school premises, and with the consent and aid of the inhabitants had much filth and decaying vegetable refuse, etc., removed; and plentifully showered down chloride of lime as a disinfectant, both on such places, and along the gutters of the streets, (where all waste water is carried off,) there being no underground drainage.

The people are extremely grateful for such efforts, and surely a few pounds thus generously expended have been well spent, as the following comparison will prove. In 1849, when the cholera raged in this very neighbourhood, it carried off 175 persons. During the last visitation only three cases are known to have been fatal.

This same remedy has been tried in the lower district of Holloway by the Dispensary Surgeon, and with a result equally favourable.

The above facts are sufficiently suggestive to our friends and fellow-labourers among the needy and pent-up poor not to require comment. We may, however, without wishing to cast the shadow of blame on any, recommend those of our friends who labour in schools situated in localities where so many adults and so many children belonging to them have died, to endeavour to adopt similar plans, looking well first to the condition of the walls of their own school-rooms, drainage, and ventilation, and then to the condition of the dwellings around.

THE LONDON CROSSING-SWEEPERS—SHOULD THEY BE ORGANISED?

It is somewhat difficult to find suitable employment for the elder boys of Ragged Schools; and yet the work is but half done when lads are rescued from the streets for a season, only that they may return thither with their minds rendered more acute by secular training. Although probably 600 boys connected with the Ragged Schools of the metropolis annually obtain work, there are still few well-conducted schools which do not include more boys fit and anxious for employment than can obtain the situations for which they seek. It must not, however, be forgotten, that in addition to the present glut in the labour-market, the roaming habits of the ragged class—especially that preference for out-door exercise which makes sedentary employment irksome—renders it difficult to discover callings which suit their peculiar idiosyncracy, and success in which is thereby rendered certain. If the lads who have been drafted from the Grotto Passage Refuge into the Royal Navy or Merchant Service, have given so much satisfaction to their employers, it cannot be doubted that one cause is to be found in the fact, that the occupation is of an open-air character, with the additional stimulant presented by the changes and dangers incident to the voyage. Nor do we doubt, if open-air labour were generally accessible, that failure would rarely occur, and that no boys would be so readily employed as those who had attended Ragged Schools.

When regarding the crossing-sweepers of London—the rough and dirty aspect of most, and the insolence and importunity of too many—the question has often occurred, Why should they not be placed on a different footing to that which now exists, and be subjected to some legal control? For surely, if their congeners, the watermen at cab-stands, need a police licence, crossing-sweepers ought not to be permitted to take possession of the pathways as they list, and then to sweep the mud either into the road, or over the passengers, according as a yea or nay is given to the orthodox appeal, "Copper, your honour." Some of the crossing-sweepers of Brighton (see Ragged School Magazine for March last) have been thus organised, with great advantage to that town, and with much benefit to the class chiefly employed, namely, the elder lads in the Night Ragged Schools. What has operated so beneficially in Brighton would doubtless prove as effectual, were the plan adopted in London, and well-conducted boys of the ragged class selected for the work, and properly organised and superintended.

It cannot be denied that the calling is somewhat precarious, and one, however needful, for which no payment can be *demanded*. But uncertain as are the emoluments, still competent sums are earned by those who are of civil tongue, and industrious habits. Hence, for example, the Negro sweeper who was stationed at Bridge Street, Blackfriars, bequeathed a large sum to his chief patron, an alderman of London; and more recently, the old sweeper of Portman Square lived comfortably, and left a large fortune to his family. Not a few earn eight or ten shillings weekly by this precarious trade. Nor do we doubt that, if the begrimed idlers upon whom the calling now principally devolves were superseded by civil and industrious boys from Ragged Schools, that a different estimate would be placed upon their efforts by the public, and that they would receive the reward justly due to the voluntary labourer.

It is also true that the needed supervision could not be readily given, and that, by being thrown into contact with evil street-companions, their moral character might suffer. This difficulty, which is necessarily incident to a street-life, met the admirable Shoe-black Society at its outset; but by the adoption of proper expedients—regular inspection not being the least—becoming conduct was enforced, and good behaviour became the rule. Nor

can we doubt, if a Crossing Brigade were organised, that by giving numbered badges and locked money-boxes, and by occasional inspection, a sufficient guard would be placed over the boys so employed, and thus any inattention or incivility would be precluded. These sweepers might be superintended either by the local schools, or, like the Blacking Brigade, by a distinct Society—the latter course being most adapted to the successful working of the scheme.

All novel plans for the amelioration of the condition of the ragged class are necessarily environed by difficulties. When, for example, the Shoe-black Society was proposed in 1851, there were not wanted seers to predict failure. For, however common on the continent, the need had never been recognised in this country; so that the very success of the project depended upon the *creation* of a public want. Amply has the faith of the founders been vindicated; seeing that not only has a new field of labour been opened, but that during the three years the Shoe-black Brigade has existed, an average of thirty-three boys have been employed, and their united earnings have reached to £2,316. 12*s*. 7*d*., being an average of £772. 4*s*. 2*d*. yearly; and each year the earnings have considerably increased. Now, as respects London, the need of well-kept street-crossings is too evident to require argument—we have not to create, but to supply a want—and all that would devolve on a Crossing-sweepers' Society would be to supply suitable agents to do that well, which, if now done at all, is usually performed badly; and we doubt not that this effort to meet a recognised public want would receive the support which it merits.

Many of the lads would thus be drafted off into a useful occupation, for whom work is now sought in vain. It would especially afford an opening for a class of boys who abound in all genuine Ragged Schools, namely, those who are stunted in growth by under-feeding and too early labour, and whose strength is inadequate to continuous or hard work. The most cursory visitor of Ragged Schools will readily perceive apt types of these poor starvelings; weak in muscle, and far weaker in brain, their future offers little that is not dark and depressing. For we can scarcely conceive how, with the physical inaptitude indicated, they can comply with the Divine injunction, "Provide things honestly in the sight of all men;" unless some trade is provided in which great bodily exertion is not the pre-requisite to success.

An organising step in this direction has already been taken by the trustees of Belgravia. This division of the metropolis includes Belgrave, Eaton, and Lowndes Squares, and their intersecting streets, and is legally known as the "Grosvenor Place District." An Act of Parliament has conferred a special jurisdiction upon the trustees, whereby they are empowered to make all necessary sanitary and constabulary regulations. Among other means of preserving the order and cleanliness of the locality, no person has for some time past been allowed to sweep the crossings unless he had previously obtained the sanction of the trustees. This regulation operated very beneficially both to the sweepers and to the district—no crossings were so neatly kept, and no sweepers were so civil and unobtrusive, and none were so well paid for their services. As might have been anticipated, their labours were not limited to the crossings, but visitors in the locality preferred them as horse-holders to the ragged urchins who seem to think that they have a prescriptive right to the office. Occasionally, too, they were entrusted with messages and parcels to deliver, with which mark of confidence they were not a little elated, and in no instance was it ever found misplaced. When, however, the "regulars" were absent from their station, interlopers often appeared, and if entrusted with parcels, neither messenger nor packet re-appeared, to the great indignation of the "professional" sweepers.

To prevent this practice, a new regulation of the trustees was enforced in September last. Before a sweeper is allowed to invest his capital—that is, his broom and his muscle—in a Belgravian crossing, a strict investigation is made into his moral character; and if the inquiries terminate satisfactorily,

his name, and those of his referees, are enrolled by the secretary of the trustees. They are then supplied with a black cloth badge to buckle on the left arm while "on duty;" on which the initials, "G. P. D," (Grosvenor Place District,) and a number, are worked in white worsted. For this badge they pay one shilling, which serves to defray its cost, and that of the inquiries prior to enrolment. Many of the men so employed are soldiers, who have been discharged for physical disability. A few more are the parents of children in the Chelsea Ragged Schools; the sisters of the civil wooden-legged sweeper stationed in Cadogan Place, Lowndes Square, attend the Exeter Buildings Ragged School.

Too little time has yet elapsed to speak positively of the success of this experiment; but hitherto the results have been very favourable, and it cannot be doubted, when the season commences, that, what with the aid afforded by horse-holding and parcels-delivery, these crossings will be found as lucrative as heretofore. It is to be hoped that John Bull, who dearly loves a precedent, will regard this attempt at organisation with favour, and that it will be regarded as a plan to be copied in less aristocratic, but more crowded districts. For at present civil crossing-sweepers are too often sought in vain, and the degree of their importunity is rather a criterion of the dirtiness than of the cleanliness of the pathway.

Should the suggestion meet the approbation of the friends of Ragged Schools it would be prudent not to attempt a complete organisation at first. The plan might be tested in a few of the leading thoroughfares of London—those boys being selected for the experiment, who, though of good character and industrious habits, are, from mental or physical weakness, unfit for those more arduous pursuits in which the gains are higher and certain. Many thronged streets in the west of the metropolis are still unoccupied by sweepers, and thus a fair scope for the trial is presented. Nor do we doubt, even without the aid of horse-holding or parcels-delivering, the success of the Ragged School Crossing-sweepers. The public would readily appreciate the services of those, whose characters had been tested, and who, though naturally unfit for toil, were too manly, and had too well learnt their duty to society, to live by mendicancy, and who therefore preferred a calling which, however disagreeable the duties, or precarious the remuneration, gave them at least the possibility of being able to "earn their bread in the sweat of their face."

KEATE STREET, SPITALFIELDS—ITS PEOPLE AND ITS CLAIMS.

"God loves from whole to parts; but human soul
Must rise from individual to the whole.
Self-love but serves the virtuous mind to wake,
As the small pebble stirs the peaceful lake;
The centre moved, a circle straight succeeds,
Another still, and still another spreads;
Friend, parent, neighbour, first it will embrace;
This country next—and next all human race:
Wide and more wide, th' o'erflowings of the mind
Take every creature in, of every kind;
Earth smiles around, with boundless bounty blest,
And Heaven beholds its image in its breast."

Happy century this in which we live, chronicling as it does so noble a phalanx of Christian charities; charities well designed and well directed, and which, by the blessing of God, have been rendered greatly efficient in the promotion of the temporal and eternal well-being of millions of our fellow-creatures. Difficult, indeed, is it now to discover a woe incident to suffering humanity, for which a sympathetic heart cannot be found, or a hand extended to mitigate or remedy the existing evil. Happy, too, the country which gave us birth, and in which the air of freedom is so freely breathed,

and the leaven of the Gospel so prevailing, that the sympathetic and the charitably disposed are alike found in the cottage and the palace. Indulging in a spirit of holy emulation, each fancies himself most happy in the luxury of doing most good. If there be any truth in the sentiment, that it is more blessed to give than to receive, the thus highly favoured of Britain's happy subjects, as well as our most gracious and beloved Queen, must be happy indeed; for to England long since has been assigned the grateful duty of communicating the Gospel, with its concomitant blessings, to the heathen in foreign lands, as well as the exerting its influence to the bursting asunder the cruel chain of slavery. History furnishes an interesting catalogue of a thousand glorious achievements, resulting in extensive benefits to distant nations; but the question naturally returns, What has England done for herself?

For proof that she has not been wholly indifferent to her own interests, we have but to glance at her benevolent and philanthropic institutions, which stud not only her mighty metropolis, but ornament her many cities and towns; the multitude of towering spires, topping the sacred edifices dedicated to the worship of the true and living God, and well supplied with a highly educated and evangelical ministry; and schools for every grade of society, with a noble band of duly qualified teachers. These not only reflect great credit on the evident zeal and activity of the previous age, but augur well for the succeeding one.

Is it nothing, that in and about London some 130 schools, adapted to the wants and necessities of the lowest and least favoured of England's sons, have been established, and are in active operation? To descend the shaft, down to the lowest strata of human society, and to establish and carry out preventive and reformatory operations, are works, great, noble, and Christ-like; and if performed in the exercise of faith and prayer, cannot fail to result in great good to the community at large. But while there is abundant cause for joy and rejoicing in the tokens of the Divine approval and blessing, still there remain important facts, which must not be overlooked; facts which, while abstractedly considered, are of a depressing character, should, upon being made known, induce renewed effort and devout prayer. There are many needy neighbourhoods yet untouched; neighbourhoods so obscure, that they are utterly concealed from and unknown to the teeming thousands that daily throng our thoroughfares, and therefore serve well the purposes of the masses, whose degraded circumstances, or non-approved or illegal practices, need a covering.

Such a locality is Keate Street, Spitalfields. We write from actual observation and information obtained on the spot. This street is situated in the centre of a dense group of about 360 houses, bounded by Brick Lane, on the east; Commercial Street, west; Fashion Street, on the north; and Wentworth Street, south. Of these houses, 80 are low lodging-houses, and 45 houses of ill-fame. The exterior condition of the dwellings presents a sad sight, viewed in a sanitary point of view. The interior of most of the houses is in a very filthy condition. The indefatigable missionary, who acted as our guide in this wretched spot, informed us, that frequently the stench in many of the rooms is so bad, that he cannot remain in them, and he has known many of them only to have been cleaned with a birch broom, and has witnessed as much dirt swept in the corner of the room as would fill a wheelbarrow. He has suffered greatly in his own person since labouring here, though previously he was in the enjoyment of robust health. The majority of people living here, are hucksters, beggars, and prostitutes. As many as about 600 unfortunate females, and of the lowest order, live here, and most under the age of twenty. Their ordinary deportment is most disgusting, and their conversation most blasphemous and obscene. The people generally are very migratory, their stay being but for a short time, and then they are off to similar localities elsewhere; and thus the corruptions of this wretched place are augmented by the influx of the wicked and depraved, and spread

by those who take their departure to similar secluded retreats. There are about 150 Roman Catholic families, very few of whom are able to read, and much superstition, ignorance, and bigotry prevail among them. Oh! how melancholy the thought, that in this locality there are some hundreds of children, who are not only exposed to the corrupting tendencies of the evil practices of the adult portion of the population, and wholly neglected by their parents, but for whom no provision whatever for their better training exists.

The missionary conducted us to the very centre of this, which might with propriety be called the seat of Satan, and having passed through a gang of men engaged in tossing, whom our guide knew, and who he assured us were professional thieves, we entered a room of exceedingly rude construction. "This, sir," said he, "is a Ragged Church, and recently been converted into its present state from an old shed, in such a tumble-down condition, that in endeavouring to prop it up one side, the other gave way. We have, however, at last made it secure, and what you see it to be." It measures 34 feet by 15. Daylight is very visible through the tiled roof, and some old pannelling, sold as a charity at about one penny a foot, nailed against the upright pieces of wood, made a tolerably good wainscot. The Ragged Church and Chapel Union paid the expenses of its adaptation; and here service is held twice a week, and on the average, 100 of the class above described are assembled here, and listen to the word of God.

Right glad were we to hear that a few working men, poor but pious, had united themselves together as a Committee and a band of teachers, resolving, if possible, to establish here and conduct a Ragged School on the Sabbath; also to employ a paid teacher to conduct a Day School, and a Week Evening School. To carry these purposes out efficiently, funds will be wanting, to provide school furniture, to make the room weatherproof, as well as to pay the current expenses which must be necessarily incurred. Support can only be obtained from without; there is not a person resident within the locality of whom with any propriety pecuniary assistance could be solicited. The necessities and claims of this locality are now under the consideration of the Committee of the Ragged School Union, who no doubt will render it all the assistance in their power; but unless the little devoted band, who are about to engage in this most needful, self-denying, and arduous work, are assisted by the benevolent from without, their efforts will be greatly retarded. We therefore commend the consideration of the claims of this wretched neighbourhood to the sympathies and prayers of the benevolent, feeling confident that the facts of the case have only to be made known, and the necessities will be amply met; for, adopting the language of Lathrop,—

> "Beneficence, regardless of herself,
> Of pride, ambition, policy, or pelf,
> Enjoys, in blest return for one poor mite,
> A mine, an empire of sublime delight."

SCHOLARS' PRIZES.

EARLY in the present year, a Prize Card and a Reward of Ten Shillings were awarded by the Committee of the Ragged School Union, to the boys and girls who had left schools for situations, and retained them for twelve months with good characters. So gratifying was the information the Committee received of the good conduct of a large number of the children in places, and so satisfactory were the results of the rewards for last year, that they have again decided upon offering a reward of Ten Shillings and a Prize Card, to those who come within the following conditions. In awarding about 150 prizes for last year, it was found that the condition that made it necessary for the young persons to be in their situations on the 25th of December last, without answering any very valuable purpose, cut off many very deserving

cases. This has been kindly revised, so as to give an opportunity for all deserving scholars to become successful applicants. We need scarcely add, that the schools referred to are those only that are in connexion with the Ragged School Union.

CONDITIONS:—

1. To be above twelve and under eighteen years of age.
2. To have attended the Ragged School at least six months previous to obtaining the situation.
3. To have remained twelve months in one situation, such period ending in any part of the year 1854, and to be well recommended by the master or mistress; but if left for a better place to be still eligible, provided recommendations are furnished by other employers up to Christmas, 1854.

EXCEPTIONS:—

1. Those Girls only will be entitled to the Reward who are engaged as domestic servants.
2. Boys employed as labourers, earning more than ten shillings per week, are ineligible for the Reward.
3. Those Scholars who received Prizes and Rewards for the year ending Christmas, 1853, will be eligible for the Prize Card only for 1854.

The Prize Cards were distributed on the last occasion to the awardee by the Earl of Shaftesbury, at a meeting held in Exeter Hall; the Prize of Ten Shillings, although given by the Committee of the Ragged School Union, was afterwards presented by the Committees of the Local Schools at meetings held in their own school-rooms. A similar plan will, in all probability, be adopted on the ensuing occasion. Those who intend to apply for the Prize, can obtain at 1, Exeter Hall, the necessary printed forms of application, certificates, etc.

FRAGMENT SCHOOLS;

OR, THE SOUTHWARK SUNDAY SCHOOLS.

THINGS not novel cease to strike—by their continuance they seem to become part and parcel of our constitution. America, when first discovered, excited universal attention; now, no one speaks of it as a wonder. The book first printed from type attracted notice and surprise; now the daily issue of new books, however elegant, ceases to excite attention. The first perfected action of the electric telegraph was on everybody's lips; but now messages are so numerous and constant, that our surprise has ceased. Discoveries in the arts and sciences are an illustration of this remark, not less so the changes that have taken place in our social state. A hundred years ago there was not a single Sunday School after the present model to be found in our land; the Holy Scriptures were so scarce and dear, and the education of the poor so neglected, that among the working population there were to be found neither the Scriptures to read, nor the ability to read them. Since then the strides of education have indeed been great; by benevolent and other efforts the moral waste has become a fruitful field; the circulation of the Scriptures, and the increase of useful books for the instruction of the poor, exceed all calculation. The religious principle has also much extended through the progress of knowledge, and that progress has been wonderfully facilitated by the establishment of Sunday Schools. At the present time the returns of the late census show that 2,500,000 children of our working population are instructed by 300,000 gratuitous teachers on the Sabbath day. The good effects of such devoted labour exceed all comprehension, whether we think of our own country or the world at large. The duty of the public to encourage and uphold such institutions is paramount and clear, for the instruction has acted like leaven, spreading the principles of truth, cleanliness, sobriety, honesty, and religion, among the masses of our huge population: its fruits have been, and still are, manifest to the most casual observer; and where can we look without perceiving that the good seed of the kingdom has taken deep root, and brought forth fruit, in some thirty, some sixty, and in others a hundred-fold. It has had the effect of qualifying for the industrious performance of mechanical labour, and the diligent discharge of the duties of domestic

life, vast numbers both of its male and female scholars, and thereby added largely, through the principles imparted, to the frugal, upright, and industrious portion of the working-classes; many, by the principles inculcated and habits formed, it has raised from the lower to the middle ranks of society; it has furnished worshippers beyond calculation to the Christian sanctuaries in every district; it has led to the union of large numbers with Christian churches; it has qualified the heads of families for the more efficient discharge of parental duty; and by its teaching to "fear God and honour the king," has augmented largely the number of patriotic, loyal, and respectable citizens. By the blessing of God upon its labours, dormant talent has been brought to light, and it has given the first impulse of faith, energy, and zeal, to a large class of faithful teachers, ministers, and missionaries.

The rise of Sunday Schools in our land was silent and unobserved. The editor of a newspaper at Gloucester pitied the young urchins found in the streets of that city, and engaged a woman to take them into her house, and train them to good behaviour on the Sabbath day. The Rev. Rowland Hill, whose country residence was at Wootton-under-Edge, about twenty miles distant, caught the idea, and opened, on his coming to London, the first Sunday School in the Metropolis at his own chapel, then lately erected in St. George's Fields, Southwark. Thomas Cranfield, a veteran in this cause, opened the second school in Kent Street, and the third in the Mint; both these localities were then far more depraved than even now, for it was not safe for a respectable person to enter either of them. And the scholars admitted were just of that class now found in Ragged Schools. One school was opened expressly for chimney sweeps; several, called Fragment Schools, to whose scholars clothes were lent on the Sabbath day. These three schools were formed into the Southwark Sunday School Society in 1799; and now that Society has under its auspices the following schools, namely:—

No.	Established.	Name of School.	Situation.	ON THE BOOKS.	
				Scholars.	Teachers.
			SCHOOLS.		
1	1785	Surrey Chapel	Adjoining Surrey Chapel	496	69
2	1798	Kent Street	Amicable Row, Kent Street	631	49
3	1799	Mint	John Street, Mint	252	32
4	1802	Borough	Chapel Court, Borough	166	26
5	1802	Borough Road	Mansfield Street, Borough Road	237	37
6	1808	Castle Yard	Castle Yard, Holland Street	145	23
7	1809	Dockhead	Butler's Place, Dockhead	206	22
8	1816	Jurston Street	Jurston Street, Tower Street	204	21
9	1817	Bond Street	Bond Street, Commercial Road	153	23
10	1828	Hawkstone Hall	Waterloo Road	201	30
			RAGGED OR SUNDAY EVENING SCHOOLS.		
11	1839	Jurston Street	Jurston Street, Tower Street	550	35
12	1841	John Street	John Street, Mint	185	20
SELECT CLASSES, in which Young Persons are trained for Teachers				188	9
			Total	3,594	395

The importance of giving a moral and religious training to the children of the masses in this country cannot be overrated, especially of the lowest and most degraded class, when its position among the nations is remembered. While the inhabitants of these isles are emigrating at the rate of nearly 400,000 of persons per annum, and will influence, for good or evil, myriads wherever they settle, a necessity is laid upon Christians to educate the young in the knowledge of God and godliness. The destinies of the world seem placed, to a great extent, in the hands of Britain and her sons. Cross the Atlantic and behold the millions of her children there; visit the islands of the seas, or the shores of Western and Southern Africa, or the vast continent of Hindoostan; above all, witness the extraordinary and unparalleled emigration going on, at the rate of a thousand persons per day, to America and Australia, remembering that these that go to the latter will form the nucleus of a mighty empire, covering a larger area than the whole of Europe. Think of the impetus which that emigration will probably receive when the voyage shall be

completed in as few weeks as it now requires months; and who (it may be asked) among the most sanguine can contemplate the immense importance of infusing into the minds of British youth, those principles of right and reason, and religion, which are treasured up in the Book of God? Left alone, the children of our land will become a curse wherever they go; instructed only in secular knowledge, they will be powerful for evil and not for good: but with minds enriched by the truths taught in these Ragged Schools, and their hearts renewed by Divine grace, they will then go forth to become the salt of the earth and the lights of the world! Should the time arrive when every British child shall be taught in those Scriptures which are able to make wise unto salvation, and the tide of emigration last, and the British language, and British commerce, and British dominion continue, the period of millennial glory so beautifully described by the prophet (Isaiah xi. 6—9) shall be fully realized.

We are happy to call attention to the appeal among our advertisements this month for funds, to enable the Committee to furnish a new building in Harrow Street, Mint. This is much needed, as the old room in John Street, was not only ill-adapted for educational purposes, but in a sanitary point of view, altogether unfit for a public school. And we congratulate that neighbourhood on this additional means of moral improvement, and trust the machinery now in operation, will effectually alter the character of that notorious locality.

Poetry.

TEACH, SPEAK, GIVE.

Ye Ragged Schools, so dear,
Where boys and girls are found,
While kept from doing other wrong,
They hear the Gospel's joyful sound;
  Teach, teach, teach
The ignorant, covered with dirt,
The girls, with ragged garments on,
And boys without a shirt.

Hail, ye who teach these youths,
Ye brave and toiling band,
From fire, by God's almighty grace,
You have plucked out many a brand;
  Speak, speak, speak
To the lost and wretched ones,
Tell girls they may God's daughters be,
And boys become God's sons.

Some, who were ragged once,
Are clean now, and well clad;
In England and Australia, too,
They prosper, sober, wise, and glad;
  Still, still, still
Pursue the straight and narrow way,
'T will lead your souls, through Christ's rich grace,
To dwell in endless day.

That ragged child at home,
Hark! listen to its cry,
"O father, mother, I am faint,
I feel I soon, alas! must die;
  Send, send, send
For my kind teacher; he will come;
He told me of God's wondrous love,
In giving Christ his Son."

Behold that ragged child,
Stretched on the bed of death;
Hark! how he sings God's praises now,
With his last weak expiring breath;
  Sing, sing, sing
God's praise with cheerful heart and voice,
I soon shall soar to heaven above,
Come all with me rejoice.

Ye Ragged Schools, so poor,
Let all who can support,
To raise poor outcasts from the dust,
From vice and misery's sad sport;
  Give, give, give
Your time and money to this cause,
'T will be less far than to support
Those who still break the laws.

To help the Ragged School,
Sure each might something do;
If you cannot give a help then,
Still, earnest prayer becometh you;
  Pray, pray, pray
For those who pray, and toil, and give;
Pray for the souls of the lost ones,
That they by grace may live.

God's faithful servants dear,
Who preach Christ crucified,
Still point them to the Lamb of God,
Who for the lost and wretched died;
  Toil, toil, toil
In prayer, and faith, and hope, and love
Oh! give them souls, Lord, for their hir
Whom they shall meet above.

Mirror of Truth.

Notices of Meetings, etc.

WREXHAM.

THE Second Annual Meeting was held August 4th, in the Town Hall. The Rev. G. Cunliffe, Vicar, in the chair; the Report, read by the Secretary, stated, the average number of boys in daily attendance is 41, most of whom attend church and school on the Sunday. The school in Pontuttle has been twice visited by the Rev. L. Jones, the Government Inspector, who, upon each occasion, expressed great satisfaction at the progress made by the scholars, but strongly recommended that larger premises should be taken, both on account of the health and more efficient working of the school. Independent of other advantages derived from the school, it is obvious that it has already had great effect upon the parents, as may be seen in the cleanly appearance of the children on Sundays. Although the Committee have not yet been able to establish a Girls' School, they have made arrangements for the instruction of many girls at the Tenters' School, (the Committee paying their weekly pence,) and the number of such girls now in attendance is upwards of 50. They are of course taught plain sewing and the ordinary branches of an elementary education. The number of boys attending the Day School in Pontuttle renders it necessary, as suggested by the Government Inspector, that larger premises and greater accommodation should be obtained; and the Committee rely with confidence on the liberality of the Subscribers and all others residing in Wrexham and the neighbourhood, to enable them to procure a convenient building, by which the operations of the school may be carried on under one roof, by having separate rooms for the boys and girls. The advantages of such a building would be manifold, inasmuch as the Night School could be carried on in the same building; and a Mothers' Meeting established for the purpose of teaching reading, sewing, and other domestic duties. The Committee have already endeavoured to carry the beneficial influences of the school into the homes of the children by employing the master to visit their parents, in company with the Scripture Reader, in an evening, who makes it his duty to inquire into the conduct of his scholars, and takes an interest in the well-being of the family. The account showed a balance of £7. 15*s*. 11½*d*. in the hands of the Treasurer.

SHOE-BLACKS.

AT the Third Meeting of the Ragged School Shoe-black Society, Whitechapel, held in the Colchester Street Ragged School, on Friday evening, 6th October, 1854, the Rev. W. W. Champneys in the Chair,—the Chairman gave a short statement of the good likely to result from this small beginning, and invited all to aid, not only by their prayers, but by enlisting others in the good work of rescuing many of our poor boys from idleness and vice, and placing them in a condition to obtain an honest living.

The Secretary read the results of the first week's labour, which prove the utility of such a Society. Six boys' earnings, etc., were as follows:—

	Earnings.	*Paid to the Boy.*	*Retained by Society.*	*Boys' Bank.*
No. 1.	£0 17 6	£0 7 10	£0 4 10	£0 4 10
No. 2.	0 17 5	0 7 5	0 4 8	0 5 1
No. 3.	0 14 8	0 6 10	0 3 10	0 4 0
No. 4.	0 11 10	0 6 1	0 2 11	0 3 4
No. 5.	0 11 1	0 5 8	0 2 8	0 2 9
No. 6.	0 5 8	0 3 10	0 0 11	0 0 11
	£3 18 2	£1 17 8	£0 19 10	£1 0 11

A question was raised as to the best means of instruction after the boys had done their day's work. It was finally agreed, that the boys should be compelled to stay three evenings in the week at the Depôt for instruction for one hour, from 7 to 8, there being also an Adult Class carried on two evenings in the week to which they may have the privilege of attending. Each boy to pay 2*d*. per week for his instruction, and to purchase his own copy-books. One of the three evenings (Tuesday) being the evening when the boys are addressed by one of the Members of Committee. These payments to go to the benefit of the Society. The instruction should be given by some kind friend gratuitously on these three evenings.

The following Resolutions were unanimously adopted:—

"That this Meeting desires to co-operate with the Founders of the 'Ragged School Shoe-black Society, Whitechapel, for the Eastern part of the Metropolis.'"

"That the following be the conditions on which boys from the various Ragged Schools be admitted as candidates for employment:—

"1st.—All boys to be recommended must have been,—either one month in a Ragged School, if a Dormitory or Refuge is attached, and they are inmates of those places at the time of application;—or, one month in regular attendance at their School;—or, two or three months' attendance at Evening School, if off and on.

"2nd.—To bring a note of recommendation from the Superintendent or Managers of the School to which the boy belongs, and to be delivered by the boy in person, at the Depôt in Colchester Street, any day in the week, at half-past five o'clock, addressed to the Secretary."

"3rd.—Boys' names to be entered in a book kept for that purpose, and to be taken on in rotation.

The Secretary was requested to have the Resolutions of the Meeting printed, and to forward them to the several Ragged Schools in the Eastern parts of the Metropolis.

A vote of thanks was given to the Chairman, who, in his usual kind way, replied. After singing the Doxology, the Meeting separated.

Papers, Original and Selected.

REFORMATORY AND PREVENTIVE INSTITUTION,
19, NEW ROAD, ST. PANCRAS.

It has often been our pleasing duty to sketch, for the information of our readers, the rise, progress, and results of efforts that have for their object the amelioration of the condition of the poor, physical, social, and moral. In doing so our own hearts have been warmed and spirits quickened; our hopes have been buoyed, our faith strengthened, and our labours abundantly rewarded. Who that has tracked the bold and mighty river from its insignificant rise to its magnificent estuary, has not been personally benefited by the exercise? In his passage, his views became enlarged as the ample flood was widening and deepening. His gratitude was called forth as he noted down the beautifying and fertilising effects of the river upon the country through which it passed. His admiration was excited in ascertaining that by the river forming a highway for shipping from all parts of the world, a foundation was laid for civilization, industry, wealth, and refinement. He reflects and pictures to himself the desolation that would succeed throughout the river's entire track, if its waters were dried up, or turned off into other channels. Ah! if only temporarily. The simile we have drawn from nature holds good, we think, if applied to the intellectual, moral, and religious efforts of individuals and societies.

The last half century gives us many examples of noble efforts for benefiting mankind. Our grandfathers—yea, the fathers of some of us—were contemporary with the philanthropic Raikes and Lancaster, and well remember the time when there was neither Sunday nor Day School available for England's poor. The former gave to the British churches the heaven-born thought of employing a portion of the Lord's-day for the religious instruction of neglected youth. We cannot stay to note the rapid strides by which that movement advanced; suffice it for the present to record upon our pages the gratifying summary furnished us by Horace Mann, Esq., in his Educational Census for 1851. "There were at the time of the census, 23,514 Sunday Schools in England and Wales, having enrolled upon their books 2,407,642 scholars, taught by 318,135 teachers. On the census Sunday, 1,817,499 at least* of these scholars actually attended at their schools.

Joseph Lancaster, with twenty-five shillings, fitted up a room in which he might commence a cheap school for those who had but little with which to pay for education. One hundred pupils were soon admitted, some shirtless and many shoeless. The numbers largely increased without a corresponding increase of pecuniary resources, for he

* This number attended *at one time;* that is, only the number present at one particular portion of the day was returned. In some schools this portion would be the morning; but generally it would be the afternoon. Those scholars, therefore, who attended only the portion of the day for which the return was *not* made are not included in this number; and for which a considerable addition should be made in order to obtain the total number who attended at any part of the census Sunday.

soon found that strictly to enforce the school fee, and the shutting of the school door against many of his scholars, were synonymous. Having no means to pay ushers, he was compelled to *employ one pupil in teaching another;* and as the number of his scholars increased, he found it necessary to digest a plan of conducting his school, which should be a guide to his juvenile teachers, and render their duties systematic and regular. Thus originated, from unpremeditated causes, a system which has been pre-eminently successful in educating the masses lying at the base of British society. According to the census already referred to, we learn that 200,000 children are even now enjoying the advantages, in a more matured form, started by the philanthropic and self-denying Lancaster.

The REFORMATORY AND PREVENTIVE INSTITUTION, NEW ROAD, furnishes another instance of the indefatigable efforts of an individual resulting, by degrees, in the formation of an important Institution. We have just returned from visiting it, and upon our minds are the fresh and pleasing impressions of its varied occupations, and satisfactory results of its different departments. Here we found 34 inmates, varying in age from nine to twenty-two years, all usefully and beneficially employed in the different workshops. The difficulty hitherto has been, and to a great extent still is, to find employment for the class admitted into such Institutions, which would prove both suitable and remunerative. Here, however, is an effort being made to solve the problem, and it is due to those who have undertaken it, to say they are sanguine as to the result. This is the second year of the Institution; it is, therefore, only in its infancy; but during its short existence upwards of fifty youths and young men have been benefited by it. Of this number 34 are still inmates; and of the remaining 18 who had left, we were informed that 2 had entered the navy, 3 had joined the army, 5 were employed in different trades, 1 restored to his friends, 1 transferred to another institution, 1 employed as a servant, 2 are hucksters, 1 seeking another situation, and 2 suspended.

On inquiring as to their general character, previous to entering the Institution, we were referred to the admission-book to form our own opinion. From this book we extract the following, as furnishing a fair pecimen of the whole. For obvious reasons we omit the names:—

No. 8.—Age 20. Parents both living; very respectable hard-working people. Has been to sea several voyages; once to Australia, where he left his ship and worked at the Burra Burra Mines. Since his return home he has led a very dissipated and vicious life; was charged with robbing the apartments of a lodger in his father's house, but avoided punishment by compromise; by nature a morose and desperate character. After some weeks of kind treatment he became more docile, worked well at the business as a carpenter, made several useful articles for Lady B——, who took a great interest in his welfare.

"No. 15.—Age 16. Parents both dead. Convicted three times, last time for three months for passing bad money.

"No. 17.—Age 15. Father and mother both living; has been convicted four times, the last for attempting to pick pockets. Sent to Tothill Fields Prison for six months, from thence brought to this Institution.

"No. 26.—Age 12. Father and mother both died about two years ago, during which period he has been sleeping on door-steps and in stables, etc. Never been known to commit any dishonest action, although surrounded by so many evil companions; had been partially employed by the keeper of a coal-shed.

"No. 32.—Age 15. Father and mother both dead, been an orphan two years.

Convicted and imprisoned three times—stealing two copper tea-kettles, six weeks; an overcoat, one month; pocket handkerchief, fourteen days: placed in probation, fourteen days, fulfilled satisfactorily. Can read but very indifferently.

"No. 36.—Age 27. A native of Nottingham. Parents dead; has received a good education; has been ten years at sea serving as captain's steward. By the persecution of a tyrannical captain was driven to intemperate habits; deserted the ship, was taken prisoner at St. Helena; sent home, punished; obtained another situation as steward; was again sent adrift by the former captain sending his character to the captain he was under; left his ship again, having robbed the captain; got clear away. Came to London and joined the swell mob; twice convicted; very desirous to reclaim his life: on probation, fourteen days.

"No. 48.—Age 19. Mother only living; has been convicted three times; has only been out of prison a few days at Clerkenwell, where he was confined for twelve months for picking pockets. Admitted by personal application."

The admission of the above, with others, has had the effect of breaking up gangs of robbers, well known in the north-west part of London. The captain of one of these gangs having thus lost all his *tools*, was himself compelled to seek honest employment for a living.

The means employed for the reformation of such characters appear simple and natural, as well as pleasing and effective. The total number of inmates was divided according to their occupation: 10 were in the blacksmith's shop, 8 in the carpenter's, 7 in the turner's, 8 were shoeblacks, and 1 occupied in the kitchen. We examined the work done by the smiths, carpenters, and turners, and are of opinion that it would bear comparison with a very large proportion of similar goods, turned out of hand by those who had spent seven years in acquiring a knowledge of their craft. The *smiths* have three forges, and are capable of manufacturing kitchen-ranges, register, and other fire-grates; metal bedsteads; hanging bells; repairing locks, fitting keys, and the various branches of the iron trade. The *carpenters*, in addition to the usual work in wood, such as shop-fronts, building, etc., had tried their hands at cabinet-making, and have completed a variety of articles of household furniture, among which we noticed a handsome chest of mahogany drawers, made for one of the noble patrons of the Institution. The *turners'* work displayed much skill and taste; pianoforte legs, spiral supports, toys, etc., were among the articles produced. Our readers, as well as the Managers of Schools and Refuges, would do well to aid this effort, by giving their orders to this Institution for what they require in either of the above trades.

In this busy hive, time is well husbanded. The inmates rise at six o'clock, (winter season,) dormitories arranged and ventilated. By half-past six each inmate has entered the office, and signed his name in the "Appearance Book." Those who have not signed by that time forfeit threepence. Leave of absence is then allowed for out-door exercise for one hour. At half-past seven all are present for domestic worship. Breakfast over, work begins at half-past eight and goes on till twelve. One hour for dinner and rest. Work resumed at one o'clock, and closes for the day at half-past five. Tea and ablutions over, all meet in class for secular instruction for two hours. Domestic worship at nine, and retiring to rest at half-past nine, completes the labours of the day. On Sundays, the whole attend church morning and evening, and a Bible-class in the afternoon.

Such an effort, and so admirably conducted, must require, and well deserves, liberal support. Three masters and one assistant are employed, beside the Hon. Governor, who nobly devotes about six hours daily to

this work. The salaries amount to £325. The rent and taxes £140. The profits of the trades rather more than pay for the support of the inmates, so that the two items as above must be met by the benevolence of the public. For preparing the premises and furnishing a small stock and capital for business purposes, £1,000 has been required. The Committee of the Ragged School Union voted £150. The Privy Council gave £118. Other sums have been generously given by individuals. £500, however, is still wanted, and *a friend has kindly offered* £100 *provided the* £500 *be raised by the* 1*st of January.*

The public is indebted for the origin of this Institution to one individual—the present Hon. Governor. He was a teacher in the Philips' Gardens Ragged School, where he became acquainted with different members of the gangs already referred to, and who would open their hearts to him in terms like these,—"Oh, Sir! we see the wretchedness of the life we lead, but cannot help ourselves. We have no character, and none will employ us. We are forced to herd with the vilest of the vile, who jeer and abuse us for attending your school. We cannot stand it, and must leave off coming to you, if you cannot help us to live honestly. But oh, Sir! only give us a chance, and see if we disappoint you." Such appeals from such youths could not but make a deep impression upon the mind of a sympathizing and Christian teacher. The response was natural—"I'll try and find out what can be done for you." Efforts were made to gain admission for them to Refuges then in existence, and in some cases with advantage; but the supply seemed too large to be disposed of in any other way than by the formation of a fresh Institution. Attempts were made with some success to form one upon a small scale in connexion with the Philips' Gardens Ragged School, from which the youths were mostly drafted. The limits, however, were soon found to be too contracted, and shop after shop has been added to the original, till the establishment has taken its present form, including, as we have already described, separate premises for carpenters, smiths, and turners, besides a shop for the sale of goods; tailors and shoemakers' shops, dormitories, school-room, kitchen, etc. How far, and with what success, all these important objects are carried out, can be only ascertained by a personal inspection of each department. We have no hesitation in drawing the conclusion that the most indifferent and sceptical, after such a visit, would be convinced of the advantages of such a plan, as opposed to the *laissez faire* system, which dozes and sleeps, while crime grows rank and rampant, and only awakes to apply the criminal law, at an enormous expense to the nation. The "Times," in touching upon the cost of crime, says:—

"We believe it is no exaggeration to say, that every London pickpocket sent to Holloway prison costs the pay of a curate—a gentleman who has had a university education, and whose office is the most dignified that man can aspire to. We are spending the revenue of a state in mere punishment, or rather revenge; for what is punishment but revenge when it leaves our foe worse than it found him? It has been ascertained that individuals have cost the country several thousand pounds in their repeated prosecutions and punishments; and thousands of houseless wretches, of all ages, cannot wander about the streets without an amount of depredation that must tell seriously on the profits of trade and the cost of living. In fact, there is nothing so expensive as crime. It is the leak in the ship, which may seem a small matter, but spoils the whole cargo, compels delays, overtaxes the strength of the crew, and throws everything out of course and trim. It is the order of Providence, and a wise order, that crime should be costly, for it is our duty to prevent it, and its exist-

ence is a reproach to us all. If anybody can devise a cheap mode of riddance, he will indeed be a public benefactor; but that task, we fear, is hopeless. No, the prevention of crime, and the amelioration of our labouring classes, is a lofty and heroic work, that appeals to our hearts, to our intellects, to our time, and to our purse."

We trust enough has been here depicted to show that it is not a hopeless task to devise a cheap mode of meeting the giant evil. The reformation of forty thieves per year can be effected at a cost to the public of £465. So that for each £12 one person is rescued by this Institution, whereas the cost of only punishing a thief has been frequently estimated at £100, and after all, he remains a thief still. The extraordinary cheapness of the reformatory system is only one of its secondary merits. Its grand, its noble feature, is, that it rescues friendless youth from the fangs of destruction; and restores to society and to God those who had lost character by falling into the lower abyss of profligacy and crime. We therefore most heartily commend this, among the other kindred Institutions in connexion with the Ragged School Union, as deserving the kind sympathy and liberal support of a Christian people.

WILD COURT, PRESENT AND PROSPECTIVE.

We recently received an invitation from the Earl of Shaftesbury, to inspect, in company with his lordship and other gentlemen, the houses in Wild Court, Great Wild Street, Drury Lane. The locality was well known to us, for two days previously we had gone over a good portion of it, and had threaded our way through Wild Court into places that were as *wild* as the absence of sanitary and Gospel efforts could make them. On that occasion, our object was to examine premises preliminary to their being taken for Ragged School purposes. The house had only been shut up a few days; but such was the stench arising from the filth left behind by the recent tenants, that before we could regain the open air, the miasmata had produced such an effect upon us, as to fill us for several hours with serious apprehension lest the consequences to our health would be serious. A little medical treatment, however, and a night's rest, happily dispelled our fears. Lord Shaftesbury's invitation was accepted, and on the 8th of November, we inspected thirteen out of fourteen houses which constitute the court. The object of his lordship in calling this kind of open air meeting, which was held in the middle of the court, was, that noblemen, gentlemen, ministers, representatives of the press, and others interested in the welfare of the poor, might have a fair opportunity of knowing, from personal inspection, the character of the dens in which too many of the London poor herd; for it can scarcely be said they *live* there. At the end of twelve months, it is proposed to hold a similar meeting in the same place, to examine and appreciate the plans and improvements that in the meantime will be effected. This wretched place has been selected by Lord Shaftesbury and the Committee of the Society for Improving the Condition of the Working Classes, as a suitable locality for the extension of their experimental labours in introducing into London better house accommodation for the poor.

The "Daily News," in describing the locality, says, "Wild Court is a wretched passage leading out of Great Wild Street, having six or seven wretched-looking tumble-down old houses of a side, and an open gutter running down the centre, that reeks and simmers with the fermentation of every conceivable filth. The windows are all broken, dimmed with the dirt and dust of years, and further obscured by the labours of many generations of spiders. The street-doors lie open day and night, for the fastenings have all been stolen long ago, and the wretched inmates need allow no fear of burglars to disturb their slumbers. The stairs feel like soft soil to the tread, so thickly

are they encrusted with successive layers of dirt, and the balustrades are viscid and clammy to the touch, whenever a visitor is so reckless as to lay his hand upon them to assist his ascent. The rooms, although the work of cleansing has already made some progress in them, are sickening to look upon; and the whole atmosphere is laden with a faint sickly odour, that tells of cholera, and typhus, and all the other plagues which may be said to be the almost daily visitants of the London poor. The means supplied for sewage and drainage are quite in keeping with the other noisome peculiarities of the place, and, but for ocular proof, would hardly be believed to exist in any civilized or Christian country. For each house of eight or ten rooms, there is but one open privy, with merely a rail across the top, and this is situated on one side of a yard about six feet square, the opposite side of which is occupied by the tank that supplies all the inhabitants with water. So near are the two to each other, that a man could stand in the middle of the yard and touch both with his hands; and yet these two conveniences of the first importance are intended to answer the natural wants of perhaps fifty human beings! As a consequence of such a state of things, the yard is daily covered with five or six inches of filth, which, percolating through the bottom of the water tank, must make its contents little better than so much liquid poison. For the inhabitants of the garrets a still more horrible contrivance has been adopted. A sort of wooden trough, quite open, is placed at the front room door, which communicates with an open gutter running literally along the cornice, and this pours its contents into the gutter on the roof. Into this trough the dwellers in the upper parts of the house throw all their filth, which runs in a constant stream past the beds of the people in the front room, and goes to swell the contents of the gutter in front, the vapour from which enters through the broken windows. These are sickening details, but they must be made public, in order that the dwellers in clean and comfortable houses, who are just recovering from their cholera panic, may know where their great enemy gathers strength, and how and where he is to be grappled with. In the thirteen or fourteen houses, of which Wild Court consists, nearly one thousand human beings have hitherto found shelter; the very staircases being nightly covered with poor wretches, to whom even the pestilential accommodation of the rooms was an unattainable luxury. During Lord Shaftesbury's visit, the inhabitants clustered round him in groups, and their appearance spoke plainly as to the effects of their dwelling places on their vitality. They were all pale and haggard, with that peculiar look of physical depression which is known to be the result of breathing a vitiated atmosphere. Like Coleridge's ancient mariner, their universal cry was, 'Water, water,' and they seemed most grateful for the deep interest taken by his lordship in their condition, and his noble exertions for its improvement. We were informed that extreme poverty had nothing to do with the wretchedness of their appearance. They are all earning what, with proper management, might be called a decent living, but exorbitant rents cause them to crowd into these dreadful dens, and the depressing influences that act upon them at home, drive them to spend all their earnings in the gin shop. It is Lord Shaftesbury's opinion, and few have had better means of judging, that three-fourths of the intemperance of the London poor may be attributed to the dreadful state of their dwellings, which drives them to the lofty and brilliantly lighted gin palace, with its bright cheerful look and other tempting appliances. It may be urged that much of the dirt of the houses is attributable to the habits of the inmates, but how can people be clean without water, or decent without the commonest means of decency? The Society deeply feel the difficulty, and having taken a lease of these houses, have determined on giving them a thorough cleansing and repair, the latter being rendered more easy by the fact that, although the houses are so dilapidated in appearance, the walls are strong and sound, and the woodwork under all the dirt in tolerable preservation. Water, with constant supply, will be carried to every room, and proper water-closets placed on every landing. The walls will be newly plas-

tered and coloured, the windows glazed and cleaned, and a fresh coat of paint will give a wholesome and cheerful aspect to this now dreary-looking Court. When all is ready, they will be re-let at considerably less than their present rents to the poor people who have now been temporarily removed, and for whom immediate accommodation has been provided in one portion of the houses while the others are under repair. They are all not only contented but delighted at the arrangement, give to their new landlords every facility for their charitable work, and look anxiously forward to the day when they may be able to enter upon and enjoy the cleanliness and comfort which are being prepared for them."

We have examined with peculiar pleasure the Model Lodging-Houses of St. Pancras, Spitalfields, and St. Giles's; but fear that the immense capital required for the completion of such structures will prove an insuperable difficulty to their multiplication, whereas by purchasing the lease of such houses as comprise Wild Court, and putting them into a good state of repair, with modern sanatory improvements, all the advantages of the larger and more expensive buildings are secured, at a cost so comparatively small, as will enable the Society indefinitely to multiply such improved dwellings. Such efforts will also tend to emulate the better portion of owners of house property to go and do likewise.

We sincerely trust that the time is fast approaching when the poor will spurn to dwell in such hovels. The rent they pay is amply sufficient for a comfortable and healthy apartment. This is proved by the large Model Lodging-Houses, where the outlay has been so great in the erection, where the rents are lower than those which were before paid for wretched dens; and yet the return is above six per cent. on that outlay. Six per cent. is considered a tolerably fair return for money in most trades; but a certain class of landlords is not content with less than fifteen per cent., and by a system of subletting, bring the rent of a miserable room up to that paid in country places for a pleasant, roomy, and well-built cottage with garden.

THE PASTOR'S LETTER TO HIS RAGGED SCHOOL TEACHERS.

To my dear Friends and Brethren in the Lord Jesus Christ, the Superintendents and Teachers of the Ragged Schools, and to all the scholars, male and female, under their care; may grace, mercy, and peace, from God our Father, and our Lord Jesus Christ, be the blessed portion of you all.

You will be sure that absence does not diminish the deep and affectionate interest which I take in the spiritual and temporal welfare of you all; and you will readily believe that my intercessions are both earnest and frequent on your behalf at the throne of grace.

To you, my dear brethren, whose hearts, time, and strength are given to the management and conduct of these schools, there is no need that I should say a word, in reference to either the nature or importance of the work in which you are engaged; for you have given abundant proof of being thoroughly impressed with both. My object is rather to cheer and encourage you onwards, by reminding you of the grace and faithfulness of Him whom you serve; and of the great day of the Redeemer's glory, in which the issue of all your labours will be seen, to the glory of Him who hath called you to the work. Yes, dear brethren, it is by the grace of God alone, that you have been induced to enter upon this work; and it is the same grace which has bestowed on you your various qualifications, both of mind and of heart. But for this, you—even you, would have been like the selfish multitudes of this world, who care not for the souls of others; whether they be rescued, or whether they perish without an effort. If, then, the active cause of all your prayerful endeavours is to be found only in the free grace of God manifested to your souls, then, undoubtedly, it follows, that the

faithfulness of God stands pledged; yes, pledged to the accomplishment, in and by you, of those works of faith and love to which His free grace has called you; and these He will *therefore* assuredly accomplish, so long as your faith holds fast to His faithfulness. *His* faithfulness is *your* strength; and your faith is the putting on of His strength. This is what the believing, confiding, and ever-active Paul meant and felt, when he said, "I can do all things through Christ, which strengtheneth me." Which of us cannot say and feel this, while conscious of having put on that strength? We have nothing to do with difficulties; nothing, when we are graciously enabled to take this ground. The most neglected ragged boy will become like melted wax; the hardest rebel that ever awakened our sympathies, or called out our prayers, may thus be brought to sit at the feet of Jesus, "clothed, and in his right mind." What is the history of *conversion*, from Paul downwards, even to the very last soul that has been brought to the cross of Jesus? It is but a series of instances in which grace, ministered through means of God's appointing, has healed the disease of sin, and given the new man the omnipotence of spirituality over the flesh. These things being so, then, beloved brethren, we must have patience to *wait* as well as to work. Patience is not faith; but *successful faith implies* patience. The faith which weaves not patience into its fabric, is not the faith that will move mountains. But when faith is the *web*, and patience the *woof*—then, in the hand of the believer—the patient believer, impossibilities become possible; and results, such as the natural mind of man cannot conceive of, are brought out by God, through his instruments, with as much facility as He brought forth the wonders of creation, (when "the morning stars sang together,") by that believing and patient One, "by whom He made the worlds." (Heb. i. 2.) There is a wondrous connexion between Christ's work as creating and redeeming Mediator, and that of all true members of His body. The day of the Lord Jesus will fully disclose *His* work; and will manifest the work also of all His true *members*—simply because *it is His* work; and therefore has been done by them, in Him, for Him, and to Him; and so, the glory shall be His, and not theirs. Oh! dear brethren, in the midst of all our humble labours, let us keep that day, and its speedy coming, ever before us; and in immediate reference to it, let us seek to exercise our full faith and our largest patience. Some of you are young, and perhaps with a wide field of usefulness before you; and therefore I, an elder, (on whom perhaps the infirmities of the body are beginning to tell—as my late and continued weakness witnesses,) am deeply solicitous and prayerful on your behalf, that if spared, you may occupy that field in such a way that our rejoicing together may be overflowing in that coming day, which is to manifest every man's work of whatever kind it may be. I bless God that he has been pleased to call you to this honourable work in which you are engaged; and that I have you associated with me in an undertaking which, but for such aid, must remain undone. While I bless God for what He has thus provided, I thank you also, dear brethren, with loving gratitude, for all you have done, and are doing. May our gracious God keep you together in the unity of the Spirit, and in the bond of peace. May your own souls be refreshed, enlightened, and established, more and more, while you are labouring for the good of others: and if such be your experience, then you will not fail to exhibit, in your intercourse with each other, and with those committed to your care, the power—the transforming, governing, and sustaining power of those Divine principles which you teach; and the solid efficacy of those moral precepts which spring out of the principles; remembering always—that every efficient teacher proves his efficiency by himself becoming an embodied, living, ever active, and therefore persuasive example. If you would know the full purport of the intercession your absent pastor makes for you—you will find it expressed in Ephes. iii. 14—19, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the

inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." In this is included every good thing I can desire for you; and I trust, while making this intercession, my faith sometimes lays hold on the faithfulness of God. What, then, may I not *hope* on your behalf? Will He not fulfil in you all I can pray and hope for? Oh! beloved brethren, my heart warms towards you, the more I remember the past, and look forth towards the future. I trust by the end of the month to be able to return to my share of labour; and if not with all the strength I may desire, yet with enough (and more strength of *soul* than I have ever experienced) to "occupy" for a time longer the post to which God has graciously called me; and in which I have had, in years past, so many tokens of His grace and favour. The Lord be with you all, and with all near and dear to you, in the power of His blessed Spirit. Amen.

I remain, beloved friends and brethren,

Your affectionate friend and pastor,

G. F.

THE CENSUS AND RAGGED SCHOOLS.

THE following particulars are extracted from Mr. Mann's "Census on Education in 1851," and which we think will be read with pleasure:—

The Ragged Schools now form a very important part of our educational provision, reaching, as they do, those very classes of our population whose repeated criminality, and gross obtrusive vice, provoke the loud demand now heard for further education, while they hitherto have been untouched, and seem to be almost intangible by any other agency. It is not easy to assign to any definite period the origin of Ragged Schools. By some it may be thought, that the Sunday School set up by Raikes at Gloucester, in 1781, for the outcasts of that city, was essentially a Ragged School; but, undoubtedly, the movement in an organised and vigorous form is the birth of recent years. In 1844, there were only sixteen Ragged Schools, having 2,000 children, and 200 (all voluntary) teachers. In that year the "Ragged School Union" was established, and in 1853 there appear to have been in London alone upwards of 116 schools, with 27,676 scholars,* and 221 paid, and 1,787 voluntary teachers.

According to the Census returns, the number of Ragged Schools in the whole of England and Wales, in 1851, was 132, containing 23,643 scholars. This is an addition to the number in table 19 of nine schools, which are returned as supported by particular religious bodies, namely, five by the Church of England (containing 800 scholars), three by the Independents (containing 430 scholars), and one by the Baptists (containing 76 scholars). It is not improbable that other Ragged Schools, inadequately described in the returns, may have been referred to in other parts of the classification.

The primary object of the Ragged School is to convert incipient criminals to Christianity; the Bible, therefore, is in daily use in all, and other means of exerting a religious influence are constantly employed. On Sundays they are, most of them, regular Sunday Schools. But it is seen, that mere instruction is not likely to be efficacious, if the temporal condition of the scholars remain unalleviated, and the formidable obstacles to moral influence, which utter destitution offers, remain unremoved. Accordingly, all Ragged Schools, in greater or less degree, attempt a double object—

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* This number is excessive. It is obtained by adding the Sunday attendance to that of the week-day, thus:—

Sunday.		Week-day.		Evening.		Industrial Classes.		
11,733	+	8,008	+	5,892	+	2,043	=	27,676

The number of individuals attending the London Schools as scholars would be found by adding the Day and Evening attendance only together, thus:—

Week-day.		Evening.		Total Scholars.
8,008	+	5,892	=	13,900

both to cultivate the minds and hearts of vagrant children, and to raise their physical and social state. In many schools, the Scottish plan of *feeding* the children is adopted; and in some, a limited number are both fed and lodged. In London there are Refuges, or Dormitories, with accommodation for 270 children. The next thing is to fit these children to obtain an honest and industrious livelihood; and with this view, much attention is bestowed upon industrial training. Between 40 and 50 schools in London have Industrial Classes, either daily, or on certain evenings, attended by above 2,000 scholars. And the process is pursued still further; for the children thus instructed are not then abandoned; efforts are put forth to get them suitably employed. With this intention has been founded, under the auspices of the "Ragged School Union," the "Shoe-black Society," which gives employment to 37 boys, whose average weekly earnings each were *7s.* 11*d.* in 1853. Some girls have been employed as "Steppers," to sweep and clean door-steps, at 1*d.* each; at this they earn about 4*d.* a day. Other children are put into situations. Out of 44 schools, no less than 1,021 children (555 boys and 466 girls), were thus provided for in the years 1852–3; and it is stated that, in some places, children from Ragged Schools are preferred by employers before those from union workhouses—so much superior in moral effect is the training they receive from voluntary teachers. Finally, the best behaved and most industrious scholars are assisted to *emigrate*—as many as 370 having thus been aided since the formation of the "Ragged School Union."

The collateral advantages connected with Ragged Schools are also various and considerable. There are Working Meetings for the Mothers of Children, Libraries, and Reading Rooms, Penny Banks for Clothing Funds, and similar institutions for encouraging morality and providence.

It would, perhaps, be difficult too highly to appreciate the value of the Ragged School, and still more difficult to over-estimate the self-denying labours of the nearly 2,000 voluntary teachers by whose Christian zeal alone it is maintained. Without the Ragged School, the dangerous mass of ignorant depravity would probably continue long impenetrable by moral influence; and it seems to be considered, that without the voluntary teachers, the moral influence, which now the Ragged School undoubtedly exerts, would not be long preserved.

The Census returns mention the income for 79 Ragged Schools, containing 15,147 scholars. The total amount is returned at £11,065; derived, of course, almost exclusively, from voluntary contributions, being an average of 14*s.* 7*d.* per scholar. This proportion, applied to the whole number of scholars (23,643), would give a total income for England and Wales of £17,667; but this, it is evident, cannot represent the whole amount contributed and expended for Ragged Schools, since where the scholars are fed, the annual expense of each is about £6; and where they are both fed and lodged, it is about £8. The income of the "Ragged School Union" for 1852–3, was about £4,000; out of this the Union makes grants to local schools, and provides for regular visitation. The Union is constructed on an unsectarian basis, its Committee being composed of members of the Church of England, Scottish Presbyterians, Independents, Baptists, and Wesleyan Methodists; and this principle of combination is adopted in nearly all the local schools.

FREE SCHOOLS FOR THE POOR—ANCIENT AND MODERN.

Often, as we perambulate the streets of the metropolis, we come in contact with groups of youths, whose aspect and deportment indicate that parental neglect and bad training, together with a lack of education, have made them what they are—a misery to themselves, and a pest to society. Often have we been reminded of the trite observation of St. Gregory, who, when he beheld English children exposed for sale in the slave market at Rome, said, "They would not be English, but angels, had they been Christians." And often have we been constrained to think, that had those youths upon whom we have gazed been properly cared for and trained, never would they have been slaves to such destructive and demoralising habits, but breathed the air of moral, intellectual, and religious freedom. And instead of being as a plague spot, they would have been useful members of the community at large.

There is very much of truth in the sentiment that "man is the creature of circumstances." His caste is determined by the fortune of his birth; his

character moulded by his associations in youth; and his condition in manhood affected by both; and every age advances or declines in proportion to the activity or apathy of the preceding generation in relation to its interests. We are indebted to our ancestors for the benefits which we enjoy, and should thereby be stimulated to do what we can to promote the happiness of the age succeeding us. Every effort has an influence for evil or for good on posterity *ad infinitum*. Who can possibly calculate the extent of individual and national benefit that has followed the establishment of the free school in Westminster, so early as the reign of the Confessor, and in which the Queen Edgitha took so great a personal interest? The imagination pictures a group of poor, but privileged youths, bending their steps to that ancient house of instruction, eager to be inducted into the then mysterious art of the combination of lettered signs, and the understanding of the sciences, whose elements confounded their wondering sires. In this fancied picture of past realities, we behold these groups, obtained from various grades in society, and as variously constituted. Some dull and lacking energy, but others quick in intellect, and making gigantic strides in learning, much to the encouragement of those undertaking the herculean task of teaching in those days, and to the great satisfaction of their noble benefactors.

Ingulphus was among the privileged and successful. He was the son of poor English parents. From this he rose, till he became the renowned monk of Croyland, and a writer of no mean importance. In his writings is to be found the following interesting reference to his early education in this school: "I have seen how often, when being but a boy, I came to see my father, and often coming from school, when I met the Queen, she would oppose me touching my learning and lesson. And falling from grammar to logic, wherein she had some knowledge, she would subtlely conclude an argument with me, and by her handmaiden give me three or four pieces of money, and send me to the palace, where I should receive some victuals, and then be dismissed."

The free school of Ingulphus has passed away, but it still lives in ancient records, and is preserved as a lasting memorial of royal philanthropy. It has however, been succeeded by one founded by Queen Elizabeth in the year 1560, and which is still under the patronage of our gracious Queen Victoria, who has given so many noble proofs that in the promotion of the cause of education, she has not only followed in the footsteps of the queens alluded to, but far excelled them. But these schools are open only for the upper strata of society. The child of poverty, in its needy and neglected condition, can only gaze upon outside walls. Within, there is no place for them. Thus many a bright intellect, under the garb of an ill-clad and half-fed body, is left to pass through the world without tasting of those enjoyments only obtainable by the more fortunate. And many a heart, that probably would have glowed with the feelings of patriotism and philanthropy, has become callous, and daring, even to the defiance of all law. This conviction is deepened by the fact, that many found in this state have been, by the reformatory influences of Ragged School operations, elevated from their low and degraded position in society, to that of useful servants, faithful subjects, and true patriots, willing even to hazard their lives in facing the foreign foe, and carrying out the will of their gracious sovereign.

It is but a few winters since, a truly Christian man, with whom we are acquainted, collected a goodly number of the children in a poor and wretched neighbourhood together, and among them some who had become so demoralized as to be incapable and wholly undesirous of obtaining an honest living. Of these there was one of desperate character. For a long time all efforts seemed fruitless; but at length he yielded to discipline, and seemed wrought upon by the course of religious training carried out. His conscience was awakened, and he began to dislike and even hate the system by which he lived. He resolved to obtain a living by honest means; sought and obtained admission into the Marine Society; and subsequently joined the Navy

Service, and is now engaged at the seat of war. Thus the apparent incorrigible one has become reformed; and the violater of the laws of his country, a defender of the crown. Instead of being banished from his father-land and branded as a felon, he is numbered among the honest and the brave, and cheerfully combating in behalf of the oppressed, and against the oppressor. In the midst of the clash of arms, and the din and excitement of war, he forgets not the school nor the teacher, which have been instrumental in raising him from the lower depths of ignorance, sin, and degradation into which he had sunken, and placing him in that position in which he fears not to die. He writes to his teacher in tones of affection, fidelity, and gratitude. The following is nearly a verbatim copy:—

Her Majesty's Ship Majestic, Baltic Fleet, August 24, 1854.

Dear Sir.—I have taken the opportunity of writing these few lines to you hoping you are quite well. I am happy to inform you that I am getting on very well, and am very comfortable. We are now at a place called Bomarsund, a very large place which the Russians took from the Swedes some time since. We have been at this place some time, waiting the arrival of the French and English troops. As soon as they arrived, we proceeded up the river with the troops, and landed them some distance from the forts, and then the ships went in front of the forts and fired upon them, and our troops were stationed behind a large rock, so that the Russians could not fire upon them, and after seven days' fighting, the Russians surrendered. We have taken about three thousand prisoners. The Russians had between one and two thousand killed, but I am happy to say that we lost very few. We have now got possession of all the forts in the place, and I expect that before you receive this letter, you will have all the prisoners in England. I am very thankful for the books you gave me when I was on board the Crocodile. Please give my best respects to your son, and likewise to my old schoolfellows, and all the teachers. When I attended the School I went by the name of L——, but I must now tell you my real name is W——. I hope you will forget and forgive all my past bad conduct, and write me a line, for which I shall be very thankful. I must now conclude.

I remain, your humble servant,
William W——.

Poetry.

THE PRISON BELL.

[*The following Lines were composed by one of the Convicts while in the Model Prison, Pentonville.*]

'Twas night—and through my lonely cell
The pale moon's playful shadows fell,
So bright—I dreamt that all on earth
Was changed once more to smiles and mirth,
That tears were fled, that sighs were flown,
And so were all the griefs I'd known:
I woke, alas! but through that cell
There echoed still the Prison Bell.

The morning dawn'd—the rising sun
His glorious course through Heaven begun,
And honest toil, with hast'ning stride,
Went whistling by the prison side;
While I, in bonds, with heart downcast,
Deep grieving present and the past,
Lay half unconscious in my cell,
Till summon'd by the Prison Bell.

Day closed—and when all days are pass'd,
And I on death's dark waves am cast,
May there a pitying Saviour be
To set the captive prisoner free:
Then tears no more shall tinge my cheek,
Nor griefs my bleeding bosom break,
For I in endless joy shall dwell,
And hear no more the Prison Bell."

"Prisons and Prisoners."

SONNET—THE GREAT SUPPER.

"Go through the streets and byways of the city,
And bring the poor, the maim'd, the halt, the blind;
Those who have been pass'd by with scorn or pity,
Bid to the marriage—all that ye can find."

Lord, we are doing as Thou hast commanded;
With needy ones thy mansion we are filling:
Hither they flock in rags, and empty-handed,
Though some to be Thy guests are still unwilling.

Show them their vileness; lead them to the waters
Where cleansing virtue, health, and comfort flow,
And make them all Thy happy sons and daughters;
Then, having tarried for awhile below,
Take them and us to share Thy feast above,
Robed in the "wedding garments" of Thy love!

Ragged School Teacher.

Correspondence.

THE MOTHERS' TREAT.

To the Editor of the Ragged School Union Magazine.

SIR,—The attention of your readers was some months back called to the existence of a Mothers' Class, in connection with the King's Cross Ragged School, as also to a Weekly Loan Fund, for the prevention of Sabbath trading; both of these are still in active operation, and constant proofs are manifested of the great advantages obtained by those who form its members. As regards the latter, although it has been established upwards of two years, there has been but one defaulter; and two others who have made good their engagements in part only; and the whole loss has not amounted to more than eighteen shillings and sixpence. As an encouragement, and for relaxation, on Monday afternoon, the 13th instant, fifty of these mothers, and two or three of their husbands, and several of their elder children, accompanied by the ladies who superintend the class, were present at a lecture at the King William Street Rooms, Strand, the subject of which was the Journeyings of the Israelites through the Wilderness, illustrated by beautiful paintings. Through the kindness and liberality of Mr. Scott, the manager, they were admitted at a very reduced price. The subject was most interesting to them, as that part of Scripture had been consecutively brought before the class for some months previous; several of the mothers making reference to their Bibles (which they had taken with them) during the course of the lecture, and the whole coming away highly delighted at the instruction and amusement which they had received.

The knowledge of these facts will probably induce the conductors of maternal classes, and also of classes for adults and elder children, to afford similar opportunities to their pupils; as the admirable manner in which the lecture is illustrated, and the clear and graphic description given by Mr. Scott, with a strict and faithful adherence to the events recorded in the Word of God, cannot fail of making a deep impression upon the mind and memory of every one who is desirous of becoming intimately acquainted with this interesting portion of Scripture.

A MOTHERS' CLASS TEACHER.

A RAGGED SCHOOL FIFTY-FIVE YEARS OLD.

To the Editor of the Ragged School Union Magazine.

SIR,—I was rather surprised in reading among your advertisements last month one headed as above; and I began to wonder how this could be, as it is generally considered that Ragged Schools are of a more recent origin. But my surprise was increased as I read on, to find that the school referred to was no other than the one in which I was a scholar, and subsequently a teacher. This school when I entered it was situated in Peter Street, Mint, Southwark, than which a more abandoned neighbourhood could not have been found in the metropolis. The children were wretched in the extreme; but few of them had coverings for the head or feet, and the dilapidated state of the building was in keeping with the moral condition of those who assembled in it to receive instruction. The street in the front was without a foot pavement, was excessively filthy, and without a single lamp; while an open ditch bounded the rear, which served as the common sewer of the neighbourhood. Still this spot is endeared to me by many pleasing recollections. I have heard my father say that I was almost born in the school, as my mother was a teacher there up to the time of my birth. To this of course I cannot speak from my own knowledge, but this I can say, that I was *born again* there, and that there I have spent some of the happiest days of my life.

After this school had been for some years in operation, the moral condition of the children was so far raised, that the more degraded class found themselves gradually excluded, and sometimes children presented themselves for admission, whose condition was so deplorable, that it was thought advisable not to admit them among the more cleanly and orderly children. This determination was not arrived at without very painful feelings on the part of the teachers, and at length it was resolved to open the school in the evening expressly for their reception.

I was one of those who first engaged in this work, and rough work indeed I found it to be. The lights were extinguished repeatedly. This was a favourite game with the boys, who termed it "doucing the glim." The forms were upset, and all sorts of annoying tricks played off. But the storm gradually subsided, and calmer and happier evenings ensued. Much good was accomplished, and many circumstances of an interesting character have come under my own notice. One or two I will, with your permission, briefly relate.

One night I had been left alone with the teachers, when I was much annoyed by the conduct of one of the big boys, who had commenced his favourite practice of "doucing the glim." I ordered him to leave the school, which he refused to do. A violent scuffle ensued, in which forms and children were precipitated on the ground, and the greatest disorder prevailed. I, however, after receiving many kicks, gained my point, and the offender was ejected. Several years after this event, I was standing in my shop when I saw a fine young soldier looking at me through the window. Presently he entered, and inquired after my welfare. I replied that he had the advantage of me, as I did not recollect him. "True," he answered, "but once you had the advantage of me;" and he then brought the circumstance to which I have alluded to my remembrance. "I think now," he continued, "that the tables are turned, and that I could eject you. But you need not fear, for I shall have to bless God as long as I live that ever I entered that school." He then told me, that notwithstanding his general unruly conduct, some things which he had heard from his teachers were seriously impressed on his mind, and that these impressions were revived, and afterwards led to his conversion, by various trying providences experienced in an Indian campaign.

From another scholar, who is now in Africa, I received a letter some eight months since, which afforded me the greatest delight. This youth was so turbulent, that he was obliged to be sent to sea. When he arrived at the Cape, finding him very troublesome, the captain, at his own request, bound him apprentice to a turner. He subsequently ran away and went up the country, where he became exposed to great hardships through the want of provisions, particularly water, and to imminent danger from wild beasts. For many years he led a wandering and wicked life, and in his own estimation and that of others, he was worse than the heathen by whom he was surrounded. Eventually he joined in the Caffre war, and came to reside at one of the Mission stations. Finding him to be a tolerable scholar, but a very abandoned character, the Missionary lent him a religious book to read. Upon opening it, what was his surprise to find, that this book was no other than the memoir of Thomas Cranfield, his old teacher. He eagerly sought a place of retirement, and behind a hedge he remained all day reading, with many tears. As he read, various exhortations of his old teacher were brought forcibly to his memory, and he at length fell upon his knees, imploring God's forgiveness and Divine aid to enable him to lead a new life. I have since seen one of the Missionaries of the station who brought the letter to England, and he informed me that this once ungodly youth is now adorning the doctrines of his Saviour by a holy life, and is occupying a highly respectable station.

I may also mention, that two females who were scholars in this school about two years ago emigrated to Australia. Soon after they arrived at the colony, the elder of the two had several offers of marriage, but she refused them all, stating as her reason, that she had a duty to perform, and that she should not think of matrimony until that duty was discharged. This duty was to save a sum of money to enable her brother, who gets his living by selling articles in the streets, and who is also a former scholar, to pay for his passage to her adopted country. To this resolution she steadily adhered, and now I have the satisfaction of stating, that I hold in my possession a draft for this purpose on the Australian Bank in London, for the sum of £40, which are the proceeds of the industry of these two females.

It is with great pleasure that I have witnessed the efforts of our Christian friends to perpetuate this school, by raising a commodious and comfortable edifice, a luxury which the teachers have never yet enjoyed. May their exertion be crowned with success! Surely there is no spot in London where such a school is more needed. Only about £150 more is, I am informed, required to accomplish the object. One generous friend, through your article, has sent £10, and it is hoped that this will prove a drop before the shower—a shower which will descend in blessings upon thousands of the poor outcasts of this notorious district.

AN OLD SCHOLAR OF THE MINT SCHOOL.

Editor's Portfolio.

CARLISLE REFORMATORY.

A Reformatory for male juvenile offenders, in the county of Cumberland, has been opened by the unaided munificence of George Head Head, Esq., who recently invited several gentlemen of the neighbourhood to meet him, to discuss the principles on which the institution could be most advantageously conducted. Mr. Head stated that from personal observation, as one of the Visiting Justices of the county jail, he had long been convinced that incarceration in a prison, and consequent admixture with older and more practised criminals, altogether failed to deter the juvenile offender from the commission of future crimes. The gratifying results attendant upon the reformatory institutions established in various parts of the country had induced him, therefore, to purchase land and spacious premises adjoining his own estate, intending to receive all such male juvenile offenders as desired, on their discharge from jail, voluntarily to enter upon that course of moral and industrial training which the Reformatory would afford them, with a view to the redeeming of that character which had been lost by their foregone crimes, and fitting them for obtaining their livelihood by honest industry. A discussion then ensued among the gentlemen present, after which Mr. Head agreed to unite in this institution the voluntary and Government systems, and to apply for the establishment to be placed under Government supervision, immediately after which it will be in the power of the magistracy of the county to commit to it under the provisions of the new Act. Mr. Head further stated that he had fully determined that this establishment should in no way become a premium upon crime, and that it would be simply endeavoured to educate and train the boys to agricultural labour; a position which it is in the power of the poorest honestly to attain. It is intended that each boy shall receive a certain weekly sum, which will accumulate until the time of his discharge, and which will be forfeited in the event of his absconding from the institution. The amount may be varied according to the conduct of the boy; thus giving him a direct interest in his own industry, and proving a very potent check in restraining any desire he may have to leave before the appointed time.

THE GREENOCK RAGGED BOYS MAKE GOOD SEAMEN.

Some time ago, a philanthropic gentleman in Greenock attempted to reclaim vagrant boys from the streets, and constitute them useful members of society, by making seamen of them. A suit of clothes was provided, which was put in the shipmaster's hands, and on the boy presenting himself and expressing a desire to go to sea, he was received on board and invested in the garments. The experiment has met with the success it so well merits. Four of these lads on their return expressed a desire to go back, and two of them are now serving as ordinary seamen and receiving good wages. In some cases, the shipmasters made such a good report of their behaviour and useful qualities on their return from their first trip, that a small sum of money was presented to each. We trust to see this humane plan carried out by shipowners generally, as it will be the means of turning into good account energies which would otherwise probably be wasted in outrages on society.

THE EARL OF PORTSMOUTH ON SECTARIAN EDUCATION.

It is with high satisfaction (says the "Western Times") that we publish the following letter, which we have received from the young Earl of Portsmouth. The numerous friends and admirers of the late Hon. Newton Fellowes will rejoice to see his son giving such admirable tokens of his appreciation of the life and example of his reverend and patriotic sire.

"*To the Editor of the 'Western Times.'*

"*Hurstbourn Park, Oct.* 25.

"Dear Sir,—I have enclosed a cheque for £100, which I shall feel obliged by your handing over to the Treasurer for the Reformatory Institution for Criminals at Exeter, subject to the following conditions: 'That ministers of all sects be allowed free access to the institution to administer religious instruction to that portion of the inmates which belongs to their respective persuasions.' I am decidedly of

opinion that the proposed institution is likely to prove beneficial to the cause of morals in the county of Devon. I should not have clogged my gift with any conditions had I not seen, from your report of the Diocesan School Meeting at Exeter, the animus which at present pervades, at all public meetings, the minds of a section of the church of which I am a humble member. That animus is decidedly one in favour of sectarian education, and I should be unworthy of being the son of one who, through a lengthened career, strenuously advocated religious liberty, if I did not take a decided line antagonistic to religious intolerance.—I remain, sir, yours faithfully,

"PORTSMOUTH."

Notices of Meetings, etc.

IPSWICH.

THE Annual Meeting of the friends and supporters of Ragged Schools in this town was held, November 3rd, in the Town Hall. The spacious room was well filled with a highly respectable audience. R. D. Alexander, Esq., presided.

The Report stated, that in the Boys' School, the average attendance on the Sabbath evening has been between 30 and 40 in the summer months, and between 50 and 60 in the winter ones. In the Girls' School, the Sabbath evening of between 60 and 70, and on the Wednesday evening of about 40. During the year, situations have been obtained for some of the elder girls, who are now in service.

From the financial statement, it appeared that the balance in hand was £8. 14*s*. 1½*d*.; to this a balance of £35, from the Industrial School, was to be added; making the total of cash in hand about £43.

The Rev. W. Notcutt said,—The task undertaken by Ragged School teachers was a most arduous one. To illuminate and renovate such minds as they had to operate on, required the exercise of much patience, faith, and love. But teachers possessing these requisite qualifications had been found; they had not grown weary of the good work; and it was gratifying to learn that their exertions had been, in many instances, crowned with success. In agriculture, it had been often found, that those soils most difficult to cultivate, yet bore most abundantly in the end; and he hoped that those who gave up their time to cultivate the minds of Ragged School children would ultimately meet with similar success.

Rev. J. Raven, Rev. J. Gay, Rev. J. N. Wirsfold, J. Payne, Esq., from London, and other gentlemen, addressed the meeting.

KINGSLAND.

THE Sixth Annual Meeting of this School was held on Wednesday evening, Nov. 22nd, at Albion Hall. The meeting, which was numerously attended by a most respectable audience and supported by the presence of several neighbouring clergy and ministers, was presided over by Lieut. Blackmore, R.N.

The Report, read by the Secretary, stated, that though the past year's labours had not been characterised by results of extraordinary character, yet the progress of the operations had so increased, as to call forth gratitude for the past, and to augur well for the coming year. Eight Lectures, illustrated by diagrams, had been delivered to the parents of scholars and adult poor, and upwards of 100 attended on each occasion, and with such good effect that the Committee purpose making arrangements for another course, in the present winter months. The average attendance of scholars has been 86, being 36 girls and 50 boys. The entire number that have been brought under the influence of the instruction imparted is 323, being 203 boys and 120 girls. More have been desirous of attending, but for want of teachers they have been refused admittance, and literally turned away from the door.

The Committee have had their attention called to the consideration of the desirableness of extending the operations, and having taken the school-room at the corner of Cock and Castle Lane, at a low rental, purpose fitting it up and conducting a Day School, a Week Evening School, and Sabbath School. The outlay required will be about £50 for adaptation of premises, and from £70 to £80 additional current expenditure; and towards the expenses of these operations they now appeal for contributions.

The receipts for the past year, including the balance at last audit, and the grant from the Ragged School Union, had amounted to £40. 3*s*. 11½*d*., the expenditure to £33. 5*s*. 8*d*., leaving a balance of £6. 18*s*. 3*d*. in the Treasurer's hand.

EAST GREENWICH.

AMONG other interesting meetings held in behalf of the Ragged School effort, we have to notice that in behalf of the above institution. It was presided over by the Rev. Mr. Fenn.

The Report read by the Secretary stated, that since the commencement of this school in the year 1847, as many as 826 children had partaken of its benefits, and the great majority of them had to be first taught the alphabet. In the Day School the average attendance is 180. Many who had first learned to value instruction here, have been during the year drafted into the National School, owing to their anxiety to obtain a more extensive education. 171 of the scholars had purchased a Bible each, at the rate of 6*d*. per copy, kindly supplied by the Ragged School Union at that price. The Library has been well used, and is much valued by parents as well as children. The Evening School and Sunday School are interesting and useful branches of the operations. The early efforts made by the Committee to drain the school premises, to avert malaria, resulted in the preservation of the health of the scholars, as very few were affected by the epidemic that so fearfully prevailed. Efforts, too, have been made to provide occasional meals for the most neglected and needy of the scholars.

BLACKBURN AND BURT, PRINTERS, HOLBORN HILL, LONDON.

BLACKING